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INTERCHURCH WORLD MOVEMENT

OF NORTH AMERICA

Transcript

of

Furloughed Missionaries'

Conference

Wallace Lodge, Yonkers, N.Y.

Nov. 17th & 18th 1919

Headquarters of the Movement

111 Fifth Avenue New York City

MISSIONARY RESEARCH LIBRARY
NEW YORK CITY

Agenda

FURLOUGHED MISSIONARIES' CONFERENCE
Wallace Lodge, Yonkers, N. Y.
November 17-18, 1919.

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1. Devotional.
2. Report from fields and denominations present.
3. Statement of conference purposes.

    A. The field.
    B. The survey.

4. Relationships.

    A. What organization should represent the Interchurch World Movement in the various fields?
    B. What will be considered thoroughly promotional activities and within the scope of the Interchurch World Movement, and what will be administrative and within the scope of the Boards?

5. What geographical grouping shall we follow on the foreign field?
6. The projection of the Interchurch World Movem't on the foreign field.

    A. The general scope of the Interchurch World Movement in the various fields.
    B. The common methods of approach for all fields.
    C. Special methods of approach to each field.
    D. Deputations - their extent, personnel and purpose.
    E. What departments of the Interchurch World Movement should especially be promoted in the various fields?
    F. The nature of the conventions and conferences in the foreign lands.

        (1) For missionaries.
        (2) For native Christians.
        (3) For foreign-speaking populations.

    G. The nature of the budget for each field.
    H. Self-support and the Every-Member Canvass.
    I. The extent and use of the stereoptican in various fields.
    J. How far should the Interchurch World Movement go into the question of publishing papers and pamplets, etc.?
    K. The use of missionaries and native Christians in conventions.
    L. What plans can we use for training native Christian leaders?
    M. Miscellaneous questions regarding approach to the various fields.

First Session

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   K. The use of missionaries and native Christians in conventions.
   L. What plans can we use for training native Christian leaders?

7. The help the missionaries can give in projecting the campaign in America.

   A. What should be the outstanding emphasis in the foreign missionary message as it is presented in America at the present time?
   B. How many missionaries and native Christians should be brought from the field to help in the program?
   C. The use of exhibits in our American conventions and the best method of securing them.

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(Monday Afternoon Session, November 17)

....The meeting was called to order at two p. m., Dr. A. E. Cory presiding as chairman....

....Period of Intercession led by Dr. William E. Doughty....

DR. CORY: Out from the vast call and the imperative needs primarily of those fields that we are wont to call "foreign" has come the Interchurch World Movement. What this communion and that communion did alone finally made us all to see that there were still vast areas untouched.

I shall not attempt to speak upon what we might ordinarily call the history of the Interchurch World Movement. I want this afternoon, if I may, just in a word to outline what we are seeking to do in the Interchurch World Movement.

First of all, my friends, this Movement is an attempt to bring together the forces of Protestantism for cooperation in common tasks. What tremendous tasks there are that we can cooperate in! Some of us say, "Well, I do not believe in Christian union", and some of us say, "We do believe in Christian union". I think that both of those statements are clear outside of the view that we have today, because whether we do or do not believe in Christian union, we can't have it now, any way. What we can do is, to cooperate in the great common tasks that are before us. And that is what the Interchurch World Movement is.

And so, friends, we have come today really out of many months of seeking and mistakes, I think with a very clear outline of some of the things that the Interchurch World Movement stands for.

First, it stands for making a cooperative objective that will include the total tasks of the churches.

And then following these great objectives, the question is going to come, "How are we going to carry them out?" First, there is going to be a tremendous call for life, for missionaries.

Now we have Educational Group. Dr. Doughty represents the Department of Intercession, and I want to say early in this conference, with all the strength I have, that I believe this Movement will be the most colossal failure on earth, if it is a great machine, and hasn't the power of prayer and the power of God in it, through and through. I am getting more and more afraid of machinery, and I think one of the greatest hopes, and the great hope, is to put the proper amount of prayer into this Movement.

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Then Dr. J. Campbell White is the head of our Life-Work Department, and what tremendous plans, he is making not only to reach the college students, but to go back and emphasize again what the ministers don't seem to be emphasizing so much today to those of teen age that they should choose the missionary service, or the ministry, as their life-work. I wonder how many of us decided before we were twenty to either a minister or a missionary. I would just like to know for Dr. White's information.

How many decided to be a minister, or a missionary, before twenty years of age...

The proportion is more than half, perhaps two-thirds. That is the emphasis that we are wanting to take to these younger people, to put the idea prominently before them that there is a responsibility for them.

Then there is that great question of stewardship. Which Dr. Ralph S. Cushman is leading, to call out life and money from the homes of Christendom.

Then there is a great plan for missionary education, and I might go on to the various educational departments, but time forbids today.

Then there is the promulgation group. You are invited here by representatives of the Field Department, of that group. We began to plan our conventions in America to raise the vast sums of money, for the most of it will be raised here, and we began to plan our life campaigns, for, of course, the missionaries will be gathered largely here, and one day somebody said, "The greatest calamity that can happen to the foreign field would be for America to raise say half a billion dollars, and not carry these same needs to the last Christian upon the foreign field, and make him feel his responsibility in stewardship, and in intercession, and in life call." Some of us who have this responsibility felt that we wanted to invite a group of poeple from all of the fields to such a conference as this. We have invited some of the boards secretaries to sit with us, and we will be glad to have them as they shall drop in during these days.

I have been asked for a program of this conference, and as I have handed out the agenda, as we call it, people have said, "But who is to speak?" I have said, "The missionaries are to speak." One man said to me, "Well, what is the idea that you want these people to approve?" I said, "We have got nothing for them to approve, for we don't know anything for them to approve."

In the early days of January there is to be that World Survey Conference in Atlantic City that will determine the askings for next spring, and then we are going to start the promulgation of this in America, and I trust in all of the world, and as we are planning for state conferences in Massachusetts, and in Ohio, and in Illinois, we want to begin right at the same time to plan for conferences in Anhwei Province and in Hupeh, and in the various places of the far field. I am using China as an example, for I don't know anything else.

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Now, friends, aside from this very brief statement, and aside from the brief messages which Dr. Doughty shall bring us, we are not going to have any addresses at this conference. This is a conference. It is not a convention. It is not to be a speech-making affair, except as you will speak, and you are going to be limited to five minutes, if I may just set that rule in the beginning, on any particular topic. You may make as many speeches--I figured some way that if you made a speech on every one of the topics you could talk an hour during the conference.

Now, friends, we desire that you should enter into the discussion of every one of these topics most heartily. We want to get your mind upon these matters. If any one has any adverse opinion do not hesitate to state it, because I know you will state it in the right spirit. What is the thing that should be attempted by the Interchurch World Movement out there in all of these various fields?

The grouping that the Survey Department were following were read and accepted as a safe guide for the Field Dept. work. Those from each division were asked to stand together and introduce themselves. The grouping was as follows.

North Africa
Central Africa
South Africa
China
Europe
India
Indo-China and Siam
Japan
Latin-America
Malaysia
Persia
Philippine Islands
Turkey (as before the war)
*Western Asia and Siberia (Exclusive of Persian Turkey)

Possibly Siberia may be classified with Europe.

DR. CORY: I think that shows us how thoroughly representative this conference is going to be, and that we cannot have just one view of this entire matter.

I am going over with you now this suggested Agenda of the topics that we are going to discuss. I want this discussion within its scope to be absolutely free.

Now in any of these subjects we can go far afield. I think that we must insist that we cannot go very far into a whole lot of questions that are intensely interesting, but which, to us as missionaries, would not be in the purview of this particular conference. Isn't it a wise decision on the part of the Chairman?

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... At this point the Conference followed Dr. Cory's reading of the Agenda to indicate the scope of the Conference proceedings...

Friends, I think you see that before us for the next two days we have just one duty, and that is to keep very, very closely to this Agenda, and do it as far as possible with all brevity. Now, I don't want to emphasize the word brevity until I silence anybody. That would be a calamity, and I would defeat the very purpose that we have.

I wonder if you have any questions. I want you to consider that you are upon a committee. We believe that the most valuable advice and counsel that has been given to the Interchurch World Movement is to come out of these next two or three days, and if there are any questions, I would be glad to have them suggested now.

E. D. HASKELL (Bulgaria): I should like to ask, is the Interchurch Movement to be a permanent organization, or just what is the plan?

DR. CORY: That is a very legitimate question, and it is a question nobody can answer. I am just honest about it; nobody knows. It seems to be the step to take now. Whether it shall be for a year, for five years, is not known. Some have wanted to commit it for five years. Nobody can define what permanency is. I think we will have to believe that at least for the next two or three or four years that there will be some work of this nature that this Movement ought to do and can do upon the foreign field. I am not avoiding an answer to this question. As the Movement is constituted now, with the denominations entering into it officially, for that is what they are doing through their judicatories, it will depend practically upon the annual vote of the great communions of the world as to how permanent it is. If it makes good, why then I think it would be permanent. If it does not make good--if it does not do the thing that it has been called into being for -- then it won't. Dr. Doughty, would you have any other statement to add?

DR. DOUGHTY: This one thing: that if I sense the meaning of our times at all correctly, some such cooperative arrangement is inescapable. We have just simply got to learn the lesson and mobilize all our resources under unified leadership somehow. Now, it may be the Interchurch World Movement; it may be something else; but I believe in the providence of Almighty God it is inescapable--that as Protestant communions we must get together to attack this world task on a scale and with a magnitude of effort that has never been attempted before.

MR. DENYES: (Malaysia) It seems to me it might be helpful to us at the beginning if a brief statement might be made telling us just to what extent does the Interchurch World Movement represent boards? Does it represent a movement of the mission boards combined for activity, or does it represent the action of the various Protestant communions by any official arrangement, and if so, to what extent? What bodies have entered into it?

DR. CORY: I should be very glad to answer with all brevity. First of all there was a group representing the various mission boards gotten together, and then it was brought before the Foreign Missions Council and the Home Missions Council last January both men and women, and they approved such a Movement. At that time the General Committee, which was appointed, did not have denominational representation upon it, but men and women were chosen from the various boards, representing the various denominations. Then as we went further into it it was felt that we should get the denominational sanction. In other words, for instance, the Presbyterian boards, Home, Foreign and Benevolent, felt they could not enter in without the action of their Assembly, so that Assembly acted. The same has been true with many of the great denominations. As these great national judicatories meet they act upon it, or refer it to committees to act.

Now we have two kinds of endorsement. We have the endorsement of church bodies or judicatories themselves, and then we have endorsements of church boards. Now I can't give you an answer to your question as to how many. Only one denomination in America has acted absolutely adversely, and that is the Southern Baptist. I will say the Southern Presbyterian General Assembly approved and referred it to their Committee on Beneficence. The Northern Presbyterians referred it to their Executive Commission, and that Executive Commission has now approved fully. The Baptist General Convention referred it to their Board of Promotion, and they have approved the entrance into the Interchurch World Movement. It was before the General Convention of the Disciples. They have no convention that can speak for the whole denomination, so it was voted eight times by eight boards of their denomination. The Congregationalists in the same form, as I understand it, have just approved by their official council. In the Episcopal Church it was brought up but never came out of the Committee, but in a letter from one of the bishops he said he knew that their new committee--ad interim committee--not speaking officially for I do not know the official nomenclature for it, would probably take it up and act upon it, and already some of the bishops in their own particular territory are acting favorably.

Now the boards of the United Presbyterian denomination have acted. The Reformed Church acts thru its general convention. The Methodists have acted through their boards, or through their Centenary Movement. The Methodist General Conference doesn't meet until next spring.

There are other bodies that have acted, like the Christian connection and various denominations of that sort.

Now I wonder if we may take up the question under No. 4-A of the agenda, "What organization should represent the Interchurch World Movement in the various fields?" The genius of the Interchurch World Movement is that instead of creating new machinery to ascertain whether thereis any interdenominational organization on the field that can represent the Interchurch World Movement and function for us in that field like the Committee on Cooperation in Latin-America.

DR. CORY: I should be very glad to answer with all heartily. First of all there was a group representing the various mission boards gotten together, and then it was brought before the Foreign Missions Council and the Home Missions Council and Sunday School Council [illegible], and they approved such a movement. At that time the General Committee, which was appointed, did not [illegible] upon it, but men and women were chosen from the various boards, representing the various denominations. Then as we went further into it it was felt that we should get the denominational sanction. In other words, for instance, the Presbyterian boards, Home, Foreign and Benevolent, felt they could not enter in without the action of their Assembly, so that Assembly acted. The same has been true with many of the great denominations. As these great national judicatories meet they act upon it, or refer it to committees to act.

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I shall go down through the list and ask a representative from each group to answer for this point.

North Africa?

MR. HUNT: (Egypt). I think not at the present time. May I ask a question;

Does this deal with other missionaries and societies than North American?

DR. CORY: In certain phases of promotional work it will. It will with Canada most certainly, and we have a representative now in Britain who is entering into the question of relationship on the whole promotional matter, particularly deputations, promotional work, creating of self-support, educational and convention features, even though they should not cooperate in the budget of askings.

DR. HUNT: I speak only for Egypt. There is only one American society there, but we have the C. M. S., and some other British missions. They have the usual meetings and cooperation in various parts of the work, and I think it would be a very easy thing to form some cooperative plan to deal with Interchurch activities.

DR. CORY: At present even among the British missions there is no cooperative organization?

DR. HUNT: Not that I know of at the present time.

DR. BROWN: (India) I think we ought to get the answer to it more clearly in mind before we go any further. To what extent is the word "world" justified in our title, "World Movement". Are we to understand that this is to be a Movement carried on by the mission societies of the world, or of the North American societies? To what extent will we cooperate not merely in promotional matters, but in the budget and in the life call? Is it to be a united survey of all the missionary societies of the world which we are to consider, or simply of the North American societies? And similarly in mobilization of resources what are we to understand? I think if that is a bit clearer we can answer the question better.

DR. CORY: Regarding the surveys I am going to ask that you withold that question until tomorrow simply because I feel that I can not speak with authority. I have some opinions on it. I know that in at least some fields--take in China, we are planning to make a total survey of China, of British, American and other missions through the China Continuation Committee.

Now the title "Interchurch World Movement of North America" may seem to you to be a little contradictory, but I think that we must relaize that there is the thought of the projection at least of the North American churches for all of the world, and it is the hope of all those connected that eventually as things are ready, this Movement shall embrace the activity of Canada and of Britain. The British Missionary Society at their meeting last June, at which Mr. Lobenstein of China was present, voted very heartily to go just as far as they could. Now the

I shall at once go through the list and ask a representative from each group to answer for that point.

North Africa?

DR. WHITE: I think not at the present time. May I ask a question?

Does this deal with [illegible] missionaries and [illegible] North America?

DR. CORY: In certain phases of promotional work it will. It will with Canada most certainly, [illegible] a representative [illegible] to initiate [illegible] in the [illegible] promotional [illegible] creating of self-support, [illegible] features, [illegible] budget of askings.

DR. WHITE: I speak for [illegible]. There is only one American society there, but we have [illegible] British missions. They have [illegible] in various parts of the work, and I think it would be a very [illegible] thing to form some cooperation [illegible].

DR. CORY: At present [illegible] British missions, there is no comprehensive organization?

DR. WHITE: Not that I know of at the present time.

DR. [illegible]: I think I [illegible] it more clearly in mind [illegible] that is the work [illegible] North America [illegible]. Are we to understand that there is to be [illegible] carried on by the [illegible] of the North American society [illegible] cooperate not only in promotional activities, but [illegible] and in the life [illegible]? Is it to be a [illegible] of all the missionary activities of the world [illegible] North American [illegible] what are we to understand? [illegible] can answer the question better.

DR. [illegible]: [illegible] I think that [illegible] we are planning to make a total survey of China [illegible] other missions through [illegible].

How the [illegible] "World Movement of North America" may seem to you to be a [illegible] but I think that we must realize that there is the [illegible] at least of the North American churches for all of the world, and it is the hope of all those [illegible] that eventually as things are ready, this Movement shall embrace the activity of

limitation of their cooperation is going to be the conditions following the war. Whether it would be wise to make a budget of askings for Great Britain, and at the present time that is one of the fundamental questions involved. That will probably not be decided this year, but I think we can say that there is to be a common survey. There will be a common life call, and a common educational campaign, in all of the fields. Whether there will be a common financial budget I don't think any man could answer definitely at the present time.

DR. BROWN: Then our answer to these questions would be based on the assumption that there will not be a common budget, and you are dealing primarily in this conference with work carried on by North American Societies?

DR. CORY: Yes, sir. I think so, both of Canada and the United States.

MR. MARSH: (Belgian-Congo) The Interchurch World Movement could work in the French Congo and the Belgian Congo through the General Conference for Protestant Missions. That conference meets once every two years. In the interim there is a continuation committee.

DR. CORY: How frequently does that continuation committee meet?

MR. MARSH: Every three or four months as the need arises.

DR. CORY: If we felt the need of calling such a committee together, it could be done?

MR. MARSH: Yes, sir.

MR. EMORY J. REES: (Br. E. & S. Africa) There are a considerable number of American missions in British East Africa, and an organization which unfortunately does not include all--known as the Federation of Mission Societies in British East Africa. The organization covers all of British East Africa, including three of the most important societies, and omitting two or three of the smaller ones.

Dr. Arthur of the Scottish Mission at Kikuyu, British East Africa, is the secretary.

MR. MARSH: Rev. Mr. Stonelake of the C. M. S., Baluba, Belgian Congo is the name of the man with whom to correspond for that location.

DR. SPRINGER: So far as Central Africa is concerned that leaves the Kameruns out and Angola. The Northern Rhodesia Missionary Societies have often met with the Southern Rhodesia Mission, and some of them have even gone down as far as the General Missionary Conference of South Africa that meets at Johannesburg and other places.

DR. CORY: Now I wonder is there any further information on Central Africa.

[illegible] ... in Africa [illegible]
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[illegible]
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[illegible] based on the assumption that there will not be a common budget, and you are dealing [illegible] in this conference [illegible] on by North American Societies?

DR. CORY: Yes, sir. I think so, both of Canada and the United States.

MR. MARSH: (Belgian-Congo) The Interchurch World Movement could work in the French Congo and the Belgian Congo through the General [illegible] Protestant Missions. That [illegible] meets once every two years. In the interim there is a continuation committee.

DR. CORY: How frequently does that continuation committee meet?

MR. MARSH: Every three or four months as the need arises.

DR. CORY: If we felt the need of calling such a committee together, it could be done?

MR. MARSH: Yes, sir.

MR. [illegible] J. [illegible]: (Br. E. & S. Africa) There are a considerable number of American missions in British East Africa, and an organization which unfortunately does not include all--known as the Federation of Mission Societies in British East Africa. The organization covers all of British East Africa, including three of the most important societies, and omitting two or three of the smaller ones.

Dr. Arthur of the Scottish Mission at Kikuyu, British East Africa, is the secretary.

MR. MARSH: Rev. Mr. Stonelake of the C. M. S., [illegible], Belgian Congo is the name of the man with whom to correspond in that location.

DR. SPRINGER: So far as Central Africa is concerned that leaves the Kameruns out and Angola. The Northern Rhodesia Missionary Societies have often met with the Southern Rhodesian Mission, and some of them have even gone down as far as the General Missionary Conference of South Africa that meets at [illegible]
[illegible]

REV. C. L. WHITMAN: (Northern Nigeria) The missionaries of Northern Nigeria societies hold a conference every three years known as the Missionary Conference of Northern Nigeria. The secretary, is Mr. Athias of the C. M. S. who is located at Lokoja. The Northern Nigeria Conference has been held during the past summer, but I suppose that there is an ad interim committee that would take up the work. I think the field secretaries of the various missionary societies operating there constitute a committee to act between the conferences.

WEST AFRICA: (Rev. W. C. Johnson) We stand all alone out there, and would have to be, I suppose, addressed direct as a mission (Presbyterian Mission, Kamerun, West Africa) since the easiest way that we can come in touch with other missions, is, by way of America, (Laughter)

DR. SPRINGER: For the purposes of the Interchurch survey what is known as West Africa, beginning with Nigeria is classed with North Africa.

DR. JAMES D. TAYLOR: The General Missionary Conference is the cooperative body representing all the missionary societies in the Zulu area. The secretary is Rev. John Lenox of Lovedale, Cape Province, South Africa. There are three groups there which could be reached, if needed, by the Movement, the missionaries, the natives and the Europeans-- These groups might be adequately reached by the Conference, with its sub-conferences in the various localities and with its sub-committees which act as ad iterim committees during the two years between meetings.

COLUMBUS C. FULLER: (Rhodesia) In Southern Rhodesia we have a very well organized and very efficient missionary conference which would have given us an opportunity to reach all missions operating in that territory. Unfortunately owing to the late unpleasantness which even reached Rhodesia, it has been so long since we held a conference that the speaker has even forgotten the names of the officers.

No other delegate could supply this information.

DR. CORY: That shows that something has to be done, if we are going to have any promotional work in these fields.

Of course, where we have to deal with individual missions we have that information, but it is very valuable for us to know these cooperative groups. These conferences not known to the average mission board. At least we haven't been able to get the information.

LOUISE SHIELDS: There we have four missionary societies, our own, the Methodist Episcopal, The American Board, the United Brethren, and the Baptists from the Congo. We have been asked to join them in a conference of this kind. I think it could be worked out so that we could join with the American Board and the Baptists in the Congo, and enter into the Movement I might also say that all our stations have what we call the Home Missionary Society, and I think we could take the Movement up through them.

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DR. CORY: Dr. Warnshuis, I wonder if you could just say a word about the tentative cooperation with the China Continuation Committee, and then we would like to ask the judgment of the group here whether that has been wise.

DR. WARNSHUIS: (China) It was my privilege this summer to travel with Dr. Patton, the Secretary of the American Board, and visit four of the larger summer resorts in China, at which Dr. Patton presented the plans and purposes of the Inter-church World Movement, and we met with groups of missionaries who discussed the relation of this Movement to our own work on the field.

At each of these resorts the opinion was expressed, and at three of them formal resolutions were adopted asking the China Continuation Committee to serve as the agent on the field in connecting the whole missionary bodies, including our British societies. As a result of those resolutions the matter was brought before the Executive Committee meeting which was held in China just before I left, and they voted to accept this responsibility. A sub-committee was appointed at that time to set up an organization especially created for this purpose. That committee was not able to meet before I left so I can't give you the details of the organization, but they were planning a special committee which should be representative of the missions on the field, and which would serve as an agent to coordinate the work throughout the whole of China. The Executive Committee voted to meet again within two or three weeks in order to pass upon the report of that sub-committee so that the effort might have the backing of the Continuation Committee, and also to have the advice of some of the men who are not on the sub-committee.

We had a special conference of the presidents of our colleges, and they voted to call a larger meeting with a view to organizing a life-work movement. We have the Student Volunteer Movement for the ministry in China. This is not in any way intended to supercede that, but to enlarge and strengthen it. It was felt that it was desirable to get our faculties more closely related to this work of recruiting men for the ministry and the prospects are that that will be a movement which will be organized immediately--probably working now. I know one of the Y. M.C.A. secretaries started off immediately to visit the colleges, it being recognized that that was the vital fact toward the enlargement of our missionary activity, namely, the development of a native leadership.

Then as for the other activities which might begin at once, it was felt that we should begin a campaign to educate the Chinese church to recognize this day of opportunity, and to realize its own responsibility ; that it should not simply be the recipient of increased bounty from the West, but ought to move up in line, and keep in line, with the church of the West, as an integral part of the world-wide church. Those two campaigns will begin immediately. Other plans are developing , and will probably be developed in the course of the coming months.

DR. CORY: We appreciate what Dr. Warnshuis has said. Now I would like just to hear a sentence or two from Dr. Jones and Dr. Luce, and some of these other missionaries, to see if you feel that it is a wise thing that we have done out there. Now we could not have this conference until we made that arrangement in China.

DR. E. C. JONES: It seems to me that it is extremely wise. No other organization it seems to me can do the work that the China Continuation Committee can do there, as a whole, because of their past record and their present organization.

DR. LUCE: I think that is the right thing to do. In fact, I don't see anything else to do.

DR. CORY: That was our feeling. There was nothing else to do. We were delighted that that could be done.

DANIEL H. KULP: (Shanghai) I would like to ask Dr. Warnshuis whether this sub-committee has the power of promotion. That has been a particular point that has always come up in the matters of that kind--the Continuation Committee did not have the power of promotion.

DR. WARNSHUIS: This point was raised during the summer, and the recommendation was made that the mission organizations should formally request that the committee should accept such a function, and those requests are now coming in from mission organizations.

DR. CORY: That is right to the point, Mr. Kulp, because that was one of the questions that came up when we tried to make that arrangement. Of course, any organization that didn't have the power of promotion on the field couldn't represent the Inter-church World Movement in this particular propaganda, for that is our mission on the field. We must not administer; we can only promote.

EUROPE: (Dr. Lyle D. Woodruff, Bulgaria) Dr. Haskell and I represent the Balkan Mission which takes the place of the European Turkey Mission since Turkey was asked by the Balkan allies to recede from Europe in 1913. This Balkan mission comprises all Albania, Bulgaria, Serbia and Greece. There is work in Serbia and Greece only because Serbia and Greece each took a slice of the territory in which we were carrying on missions for the Bulgarians in 1913. Whether the work there should be considered still as a Balkan mission after the war, we can not say. It will be decided by the annual meeting, but as a Balkan Mission, the secretary is Mr. H. M. King in Samakov, Bulgaria. In Bulgaria there is also a native society, the Evangelical Society representing the Congregational, Methodist, and a few scattered Baptist churches, and the president of that society is in Furnadjieff, Sofia, Bulgaria. It is really a strong live organization of native leaders who like the country churches in Japan are hungering for independence and leadership, and they ought to be encouraged in it. Dr. Haskell, I think, ought to add a word about the two points that have been transferred to Serbia and Greece,.

for he has spent his life in Bulgaria and Macedonia.

ED. B. HASKELL: (Samokov, Bulgaria) I would say that we have not only the international problem in the Balkans but we are working in territory occupied by the Eastern Orthodox church.

Our mission has a two-fold object, to stimulate spirituality in the old church, as well as to organize Protestant churches. My own interest is far more in the stimulating the spirituality of the Eastern Church, and for that reason it seems to me that it would be a wise thing for the Interchurch World Movement to send a commission to the Balkans. The missionary living in any one of those states becomes identified to a certain extent in sympathy with the particular nation among whom he is working, and isn't welcomed in another state, whereas an outside commission coming in that way would be able to circulate among those states, and organize them all, and also an outside commission coming, as representing the Interchurch World Movement might do a work among the orthodox people which we missionaries can't do, being regarded as Protestant propagandists among them, a stigma which I hope to get away from some day.

DR. CORY: There is a big question in Europe whether or not we shall attempt anything like propaganda, or even the emphasis of self-support at the present time, with the small groups of Christians, considering what they have undergone and what they have suffered. It is a question whether we shall not leave that whole matter to the missionary societies, dealing with each individual group for the present. We are very much puzzled as to what we should do now in the various groups of Europe. In Scandinavia perhaps it is a little clearer, but in some of the groups it is very, very difficult to know what the approach should be.

DR. WOODRUFF: I forgot to mention that Bulgaria is divided by the Balkan Mountains and our work, as an American Board, is south of those mountains, and the Methodist Board works north of the mountains. The conferences of the Congregationalists and Methodists are held separately. We have really no united conference, but the Evangelical Society of the native work comprises both fields.

DR. CORY: Now to turn to India, is there one organization in India that could represent us for all of India, or will we have to divide India into various groups?

DR. BROWN: (India) The organization there is the National Missionary Council. Of course, there are the eight provincial councils, but it all sums up in the general National Missionary Council.

Each provincial council elects three representatives to the national council, so there are twenty-four elected representatives on the national council.

The question in my mind would be in view of the nature of the constitution of this National Missionary Council, only about one-fourth approximately being American missionaries and in close touch with this work, whether the Council, as a whole, or even its Executive Committee, which, of course, may be called together at any time, would be sufficiently in touch with this work to push the matter as you would like to see it pushed. I rather think the best way would be to have the National Missionary Council appoint a committee to look after this work, and perhaps a committee largely of American people would be the best solution, but it should head up in the National Missionary Council by all means.

MR. E. C. DAVIS (United Provinces, India) Now it has occurred to me that if these English and other missionary societies and churches represented in the National Missionary Council will go into this then the way is clear, but if they will not line up, then I think there are difficulties, and we will have to seek some other organization.

DR. CORY: That would be a calamity from our standpoint. Is there any other organization than this National Missionary Council?

DR. BROWN: The cry in India is, don't let us have any more organizations, but let us get rid of some we have.

DR. CORY: That is the cry in America, doctor, and that is the reason we organized the Interchurch. (Applause)

MR. DAVIS: Is there any hope that a large proportion of the British societies will go into this?

DR. CORY: Mr. Davis, that is a question which I refuse to answer simply because I don't know. If you are an optimist, there is much hope; if you are a pessimist, there is no hope. (Laughter) Personally I believe that there is a great deal of hope. Have you seen the resolution of the British Missionary Society at their meeting in June on the Interchurch? It was very, very sympathetic, for study and for cooperation, and they are sending a commission which will be in this country very, very shortly, and will be with us in many of our conferences in January and February.

DR. BROWN: May I say just one more word. I appreciate that, and probably eventually you will get them to cooperate, but as I understand it, this Movement is to head up in a few months, and there would not be time to create the enthusiasm, even if they decided to come on later for this year. I don't believe you would get them to cooperate very effectively.

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DR. WARNSHUIS: In China our British friends challenged us and said, "This is a divisive movement. We have been building up in China cooperation during the last six or eight years, and we have made large progress, and this Movement comes along, and it is going to draw a line between American and British societies, and it is going to break down cooperation." The only way we met it was by saying, "We are not organizing an American Movement, but we will organize a Chinese movement for the sake of the Chinese church, and in building up that Chinese church, why we could all unite, whether or not we are Americans or British for financial cooperation. Why even if Great Britain can not have a simultaneous financial movement, they will have some sort of an advance in finances in the course of the next few years, and they will catch up, but we will all unite in promoting the welfare of the Chinese church, and it is that which we are organizing in China; we are not organizing an American Movement. This Interchurch Movement will be associated, but the Movement in China will be a Chinese movement wholly." (Applause)

DR. CORY: I am glad you brought that out, Mr. Warnshuis. I think that is going to help us in our thinking. As we go out to these foreign fields in the promotional activities, I think that we ought to keep the development of the native church as our objective all of the time. The point I made in the very beginning was that it would be a calamity to raise in America three or four or five hundred millions of dollars and have those native Christians hear of that.

Mr. Warnshuis, did the British missionaries object to this educational propaganda for the native church?

MR. WARNSHUIS: Oh, no, not at all. As soon as we get on that basis I think they will all cooperate. They did in our Executive Committee.

DR. CORY: Don't you think that basis, Dr. Brown, would change the attitude of some of these British missionaries in India?

DR. BROWN: I have no objection at all to listening to this from an academic standpoint. I was thinking of the practical aspects of it entirely. The church in China is far more independent than the Indian church, and you will have to cooperate more largely, I believe, with missions in India apart from churches than would be the case in China. And then as regards the sentiment of cooperation on the part of the British, it is all right. I haven't the least question about their willingness to cooperate, again I say, from the academic standpoint. The difficulty rather lies in the getting the Movement before them. It takes a long time to work it up, as it ought to be worked up. Certainly whatever happens, eventually they ought to be included. They ought to cooperate. The Movement can not be a success unless that is done, but I was thinking rather of the present, and if the British leaders of the missionary work in India do not understand the Movement, and are not in touch with it in some way, I do not see how they can assume the great burden of the responsibility of pushing this as it ought to be pushed.

DR. [illegible]: In [illegible] our British friends challenge us [illegible], [illegible] is a [illegible] [illegible]. We have been building up [illegible] cooperation during the last six or eight years, and [illegible] [illegible], and [illegible] comes along [illegible] to draw a line between American and British societies, and it is going to break down cooperation." The [illegible] was our saying, "We are not organizing an American movement, but we will organize a Chinese movement [illegible] of the Chinese church, and in building up that Chinese church, why we could all unite, whether or not [illegible] for financial cooperation. Why even if Great Britain can not have a simultaneous financial [illegible], [illegible] some sort of an advance in finances in the course of the next few years, and they will catch up, but we will all unite in promoting the welfare of the Chinese church, and it is that which we are organizing in China; we are not organizing an American Movement. This Interchurch Movement will be [illegible], but the Movement in China will be a Chinese movement [illegible]." (Applause)

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DR. CORY: You can not know how tremendously illuminating this discussion is as we are thinking of putting this whole thing out to the world. This is the first group that we have called together to advise us, except as we have met men like Lobenstein of the China Continuation Committee and Inman of the Committee on Cooperation in Latin-America. We are just now laying the ground-work of this whole propaganda upon the foreign field.

MR. WHITMAN: (Nigeria) I wanted to add just a word if I may on the international aspects of this question. It occurs to me that if we are to secure the hearty cooperation of the British missionaries, or missionaries of any other nationality on the fields in which there is a mixture of American and other missionaries, you must begin at the home end. I happened to have the privilege of attending a General Conference of Missionary Societies as they considered Africa in London a few weeks ago, and I know that the discussion was not along the lines that we are considering today. The time was taken up with other matters. If you are going to influence the missionaries on the field to take the matter up with any enthusiasm, so as to put it through and make it a success, it will be necessary probably for this American organization to get into touch with this general organization in London.

WILLIAM H. HASCALL: (Burma, India) I want to say that there is a difficulty along linguistic lines in reaching the various parts of India. India is under the British Government, of course, very, very largely and hence politically one, but linguistically it is exceedingly divided. Take down in Burma we are allied there more to the Mongolian class of people, and to reach the native peoples, as I understand is the ultimate hope, we should need to reach, I think, the various departments rather than one single large organization. For instance, we have there our continuation committee, or Burma Council of Missions. This represents the Church of England, the Wesleyan, the English Society, the Methodist Episcopal, and the Baptists, and we are working together through that to some extent, but we are so divided from India proper that I imagine it would be very difficult to work very closely with Burma or with Assam through the General Committee. It would seem to be that it might be better to communicate more directly with the secretary of the Burma Council of Missions whose name I do not know, but who could be reached through the American Baptist Missions at Rangoon.

DR. BROWN: Burma has always felt somewhat removed from India. They feel rather out in the cold somehow or other. There is a two or three days' steamer ride between us, but I do not think the difficulty is insuperable. The correspondence likely would go through provincial secretaries eventually. I think that could be settled in India without making a separate division of things.

REV. S. A. BOGGS: (Assam) We have as one of these Indian councils, the Bengal, Assam, Council of Missions. We, of course, work under the India Council and personally I am the optimist. I do not believe there will be any difficulty in getting this work done through the Missionary Council in India. I am only acquainted with my section in the Council, but the Bengal, Assam, Mission Council is doing some very valuable work, and, of course, I understand the best way to approach this whole matter is through the parent societies in Great Britain.

It will be absolutely impossible to put this program on in India in January, or February, or even the first half of the year. It takes five weeks for a letter to reach India, and these councils are not meeting frequently. India is a great country, and the means of communication and travel are not so perfect as they are here in the United States of America, and you can not get such things organized over night as we do here at home. You can't hustle the East too rapidly. I believe this program can be carried out, but it will take time. It can be carried out through the National society approached through the Council of Missions in Great Britain.

REV. JOHN A. HOWARD: (Bengal) I would just like to suggest writing to the secretary of the Calcutta Mission Conference, because it takes in all of the missions of India, of Australia and New Zealand, and it is an active, good, strong organization.

DR. BROWN: If I understand it, he means the local City Conference of Calcutta, or are you speaking of the Methodist Missionary Conference of Calcutta?

DR. CORY: I think there is no one here from Indo-China and Siam.

May we have a word from Japan? When Dr. Patton was out there in conference with the missionaries, it was their judgment that we should act through the Federated Missions of Japan, though the relation so far has only been nominal. There is no such relation as we have in China or in Latin-America.

DR. CORRELL: (Tokio, Japan) I think the suggestion is a good one, but it is incomplete. The Federated Missions deals only with foreign missionaries, and I think it would be a very sad state to put these relations in the hands of the foreign missionaries only. My suggestion would be that there be a combination of the Executive Committee of the Federated Missions and of the Federated Churches.

DR. CORY: That is exactly what has been done. My statement was incomplete, but the facts are not incomplete when they are all stated. There was a combination between the Federated Missions and the Federated Churches in Japan. Now is there any other reaction upon that from those of you from Japan?

MR. HARDIE: (Korea) Mr. Chairman, we don't care to enter into any political issues but when it comes to a question of making effective the work, the grouping is not satisfactory unless you make an exception from this standpoint. The missionary operation in Korea is distinct from that in Japan Proper, and we have there the Federated Council of Protestant Evangelical Missions in Korea which is a body that meets once a year. The name of the President of the last meeting is E. J. O. Fraser, Wenson, Korea. And the reason why I make that statement is this, that a representative from Japan would not be able to work among the natives in Korea.

MR. HARDIE: Besides this Federal Council, which was first organized among the missionaries, we have an organization among the native churches. The Secretary is Rev. D. W. Billings, Seoul, Korea.

PROF. PAUL L. GERHARD: (Japan) In Japan the Japanese church is so largely self-governing and making such earnest efforts toward self-propagation that I would just like to stress what Dr. Correll has already referred to, that there is very, very great gain in the immediate present and in the future in using as far as possible Japanese organizations and Japanese leaders. We have there the Continuation Committee which is composed of a number of elected representatives from the Federated Missions, and a number of elected representatives of Japanese churches, and an additional number of men selected by these two.

DR. CORY: We will ask Dr. Inman to speak briefly for Latin-America, and the arrangement we have made with the Committee on Cooperation in Latin-America.

DR. INMAN: There are two divisions of the Committee on Cooperation in Latin-America, one general division here at home which is officially representative of twenty-nine mission boards, having the usual administrative secretary of that field representing the mission in the committee, and the general committee has looked with favor upon cooperation with the Interchurch World Movement, and it authorized the officers of the committee to cooperate both in the surveys and in the home department.

From the central office we have thought that the first thing to do would be the publication of a paper which would give throughout Latin America the general ideas of the Interchurch World Movement, and ideas along the lines of cooperation in general, and the new spirit of the church, and the spirit of that paper is somewhat designated by the new name which is, when translated into plain English, "The New Democracy".

DR. [illegible]: [illegible] Mr. Chairman, we don't care to enter into any [illegible] but when it comes to a question of making [illegible] you cannot accept unless you take an [illegible] from this [illegible]. The missionary organization [illegible] is distinct [illegible] in Japan Proper, and we have there [illegible] Federated Council of Protestant Evangelical Missions in Korea which [illegible] that meets once a year. The name of the President of the last meeting is [illegible] J. O. Fraser, [illegible], Korea. And the reason why I make that statement is this, [illegible] representative from Japan would not be able to work among the natives in Korea.

MR. [illegible]: Besides this Federal Council, which was first [illegible], we have [illegible] among the native churches. The Secretary is Rev. D. W. [illegible]

[illegible] (Japan) In Japan the Japanese church is so nearly self-governing and making such earnest efforts toward self-propagation that I would just like to stress what Dr. [illegible] has already referred to, that there is very, very great [illegible] in the immediate present and in the future in using as far as possible Japanese organizations and Japanese leaders. We have there the Continuation Committee which is composed of a number of elected representatives from the Federated Missions, and a number of elected representatives of Japanese churches, and an additional number of men selected by these two.

DR. [illegible]: We will ask Dr. Inman to speak briefly for Latin-America, and the arrangement we have made with the Committee on Cooperation in Latin-America.

DR. INMAN: There are two divisions of the Committee on Cooperation in Latin-America, one general division here at home which is [illegible] representative of twenty-nine mission boards, having the usual administrative secretary of that [illegible], representing the mission in the committee, and the general committee has [illegible] upon cooperation with the Interchurch World Movement, and it authorized the officers of the committee to cooperate both in the surveys and in the [illegible]

From the central office we have thought that the first thing to do would be the publication of a paper which would give throughout Latin America the general ideas of the Interchurch World Movement, and ideas along the lines of cooperation in general, and the new spirit of the church, and the spirit of that paper is somewhat designated by the new name which is, when translated into plain English, "The New [illegible]".

Then we also have quite an extended pamphlet, something along the line of a Handbook in Spanish, which is being distributed throughout Latin-America.

We are also cooperating with the Survey Department in getting data ready.

Now, we have nine regional committees, as they are called, on the field representing twenty Latin American countries. We keep to work particularly along the lines of deepening the spiritual life and calling the churches on the field to the development of a great program of advancement, both in giving of life and giving of money.

DR. CORY: Are there any other missionaries from Latin America? We would like your reaction as to whether this was a wise arrangement or not -- just your very frankest mention upon that.

MR. B. H. HUNNICUTT (Brazil): I would like to say that this Regional Committee in Brazil is very fortunate in that it is representative both of the mission bodies and of the native church. Our native churches are far stronger than any of our missions, and the fact that their leaders are represented on this Committee makes it the natural body through which to reach the Brazilian churches.

DR. CORY: The one great thing brought out in this Conference is the fact that these native leaders are actually entering into all of these governing committees. I think that is the greatest missionary hope and the greatest missionary note that could be sounded.

MR. REAVIS: (Argentina) I should think you would miss a great lot of good information by not taking into account the reactionary element in Argentina. We have never been able to cooperate with nor get very much contact with the Southern Baptists and the Plymouth Brethren through this Regional Congress, or Continuation Committee, as it is called.

MALAYSIA: (Rev. J. R. Denyes) There are only two American societies working in Malaysia, the Methodist Episcopal church and the Seventh Day Adventists. The Anglican church, and the British Presbyterians have two missionaries there, and the Plymouth Brethren have a considerable group of evangelistic workers, and in the Dutch East Indies, Java, Sumatra, Borneo and the Celebes, there are a large number of Dutch and German societies. There is no interdenominational organization that reaches the English-speaking societies. We meet in friendly council; we have our monthly prayer meetings in various cities, but we have no central organization, and as there are only two societies there we would hardly be expected to have any considerable number of organizations.

In the Dutch East Indies among the Continental societies, especially the Dutch, they have a tri-ennial conference that meets in the Island of Java, and there they go

over a good many of their mission problems. The Dutch societies then have a central point of contact in what is known as the Missions Council--a man self-appointed in a sense, but approved by the various missionary societies of Holland--a man of a good deal of wealth who has taken upon himself the duty of representing the various missions in their relation to the Dutch Government.

DR. CORY: I wonder now If we could have a word from Persia.

MRS. COCHRAN: (Persia) I think that in Persia we have only the C. M. S. besides our own mission. We have no connection that I know of. The country is so difficult and so dangerous for travellers that there is very little possibility of conference there.

DR. CORY: Somehow I feel that we ought to get to those far remote places, whether we go through missionary channels or through interdenominational channels.

PHILIPPINE ISLANDS: (Dr. Farmer) We have in the Philippine Islands the Evangelical Union which takes in all of the mission bodies working in the Philippines with the exception of the Episcopal mission and the Seventh Day Adventists. I believe there is also one missionary of an independent Baptist church from Missouri who went into the island of Hilaban and did some missionary work. I don't know whether he is there at the present time or not.

In addition to this Evangelical Union which takes in the Presbyterians, Methodists, Baptists, United Brethren, Congregationalists and Disciples, there has been an attempt to form a union among the native churches themselves. I do not know just what the present status of it is but two years ago it was in a rather healthy state. It is known as the Evangelical Church Council of the Philippine Islands, which takes in practically all of the churches and preachers working in the Island of Luzon, but so far as I know it has not extended to many of the churches in the south.

But through the Evangelical Union it would be possible to reach every organization in the Philippines, I believe.

DR. CORY: And your advice is, Dr. Farmer, that we would proceed only through that channel?

DR. FARMER: Yes, and the secretary now is J. B. Rodgers of Manila.

REV. B. L. KERSHNER: (Philippines) Dr. Farmer's statement comprehends the entire situation for the Philippine Islands. When you say the Evangelical Union you have said it all. It embraces practically every form of active missionary work we have in the Islands. The Episcopal brethren will cooperate with us. It takes in also the American church South. It reaches all departments of the religious life.

[illegible]

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TURKEY (As before the war): (Mr. Riggs, Armenia)
In the central part of Turkey there has been only one board representing America--the American Board. In Syria the Presbyterian Board has had the field as far as American boards are concerned. In the Arabian counties the Dutch Reformed Board has carried on the work. But these three boards have been entirely separated in their fields and almost entirely separated in their work. There are a number of British societies working in Syria and Palestine, and I think also in Constantinople and Smyrna, but none in the interior of Turkey. The Y. M. C. A. has been carrying on quite a work there but so far as I know thereis no organization which coordinates them all.

DR. CORY: First of all I think this group has established that where there are great organizations like the China Continuation Committee, the Evangelical Union in the Philippines, the Committee on Cooperation in Latin-America, and others, that we ought not to create any new organization, but that we ought to proceedthrough them. Isn't that the united judgment of this body?

...Unanimous assent...

DR. CORY: The second point I think is that it seemed to be the unanimous judgment that we should approach, as Dr. Warnshuis said, the native church not as an American movement, but that in all the fields we should rally the total international cooperation. Is that the judgment of this body?

...Apparently unanimous vote...

It seems to me in some cases where we do not have the highly organized work that if it is possible to develop an existing missionary council or meeting into an organization that we should proceed that way rather than calling an absolutely new one into the field. That is, suppose we could go into some of these sections of Africa, even where the council hasn't met for a number of years, if we could somehow or other get that into being and get it into shape, to organize so that it would be effective, wouldn't it be better to proceed that way?

Let us have your vote upon that kind of procedure.

...Apparently unanimous vote...

Then do you join with me in the judgment which I expressed a moment ago that we should go to the last mission station, whether or no we have any of these organizations.

...Conference indicated agreement...

DR. BROWN: Does this contemplate leaving the whole matter of getting in touch with individual missionaries on the field to those organizations. Will you send the missionaries your literature directly from here, or will everything have to go through these organizations?

DR. CORY: In China and Latin-America we are not planning to set up different organizations that will reach the missionaries, but to make the China Continuation Committee and the Committee on Cooperation in Latin-American responsible for the total program. Now is that wise?

DR. BROWN: My feeling is that these national organizations should be looked upon to bring matters to a head and to gather up any results, but I believe your propaganda dealing with the individual missionary would be far more effective if it is carried on directly from your central headquarters. I think that every missionary ought to be on your mailing list and get certain of your documents direct from your office. I speak with regard to India. I don't mean the world over.

DR. CORY: Now I would like to get a reaction on that. Dr. Brown, you are touching on a very important point.

DR. TEETER: Mr. Chairman, I think it would be a very, very grave mistake if the Interchurch World Movement did not get itself in some way allied with every missionary that there is on the foreign field because the missionary naturally wants to be considered as a part of the big thing that is going on here at home.

REV. ALEXANDER PAUL: (China) I don't believe that it is practical. It seems to me it would be conflicting if this Interchurch World Movement is going to function through certain organizations in the different fields, for them in addition to try to keep in touch to any extent in literature or anything else with the individual missionaries. The organization such as the China Continuation Committee will no doubt arrange for every bit of literature that is worth while, and putting this into the hands of the missions to handle that, and functioning through them, it seems to me would create a lot of difficulties and obstruction to the promotional work that will have to be done.

MR. MCMULLEN: (China) I think it all depends on how efficient your organization has proved itself in the country that you are coming to. In China there is no question, I think but that the China Continuation Committee would be more efficient than all the boards put together in getting to all the missionaries.

One other point that ought to be raised is, if these organizations are not efficient the work that is carried on from here to the individual missionaries will be thrown away. Upon the body that is to gather up the results of the work should be laid the responsibility of initiating and keeping it up so that they will be warm-hearted enough when the time of reaping comes to do that reaping. I believe the best work this committee can do is to get in behind those organizations and try to help them to be as effective as ours in China.

MR. TAYLOR: (South Africa) With regard to South Africa, for instance, this question goes back to two questions already raised, one, the question of the time limit for accomplishing what is desired to be accomplished, and the other, the question of relationship to the British and other societies. For instance, in our own field we have a home base of several British societies. The Dutch Reformed Church and a number of other churches have home bases in South Africa. As far as I can see it would be impossible to get this Movement before* its next meeting in 1921. Of course, it could be gotten before the ad interim committee in the meantime, but to get it working in South Africa in any organized form, would be impossible before 1921. Then if, as I understand, these surveys must be gotten within a few months, and something very definite started as far as the American missionaries are concerned, in the meantime, where they know some means will necessarily be required to keep in touch with the American societies in the field, there I think an intermediate body, not the individual missionary at one extreme, nor the cooperative organization at the other, but the mission board would naturally be the means of communication.

DR. CORY: We must keep in mind two or three things. First, of all when it comes to the surveys, to the budgets of askings, as we call them, that is, the budgets which will go to these mission fields, that that is entirely a matter with the boards--that the board has the first check upon that, and the approach to their missionaries must be through the boards themselves. That of course, is the administration of funds. The Interchurch World Movement does not propose to administer anything upon the field. The moment it did it would defeat its whole purpose, and would lose the whole support of the denominations. That is the very next question "What will be considered thoroughly promotional activities and within the scope of the Interchurch World Movement, and what will be administrative and within the scope of the boards?"

Now keeping that in mind it seems to me that we ought not to make a separate approach to the missionary, except as a body like the China Continuation Committee would request it, or except if the Committee on Cooperation in Latin-American would request it. I can understand where some times these bodies might feel that there was some approach that should be made directly.

Now I think that we can go forward. Friends, I know that you can not realize what this conference has contributed to our method of procedure. If you were to adjourn now the conference would be justified.

DR. WOODRUFF: (Bulgaria) Before you leave this topic, none the motions that have been adopted quite cover the peculiar situation in the Balkans, and I wanted to say just one other word, and that is, this Movement, I think, can be of very great instrumentality in bringing together the Balkan states, and therefore, they ought to try to still work through the Balkan Mission which comprises missionary work under the American Board in Greece, Albania, Serbia, and Bulgaria, and the

* the General Missionary Conference of South Africa before

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very calling of a commission, for instance, to call together the laity of the native and missionary representatives in some central place from all of those missions--the crossing of boundaries and the giving of passports at the request, or in viewof the work of the Interchurch World Movement, and the getting of those natives together will have a very strong influence, I think, in doing a very good work in the Balkans.

DR. CORY: Friends, allow me to say that I put the next item on the agenda with a good deal of fear, that is, with a good deal of questioning as to just what the results would be.

We entered into this relation with the Committee on Co-operation in Latin America to publish the paper which my friend Inman calls "The New Democracy", and when we entered into that arrangement we thought that was purely a promotional arrangement. We found that some of our board friends questioned our rights, or the wisdom of the Field Department, in going into the publication of a paper like that, and that it ought to have been authorized through the boards and funded directly through the boards rather than for us to start such a paper. We pointed out that we had had a promotional intent, at least for the present. Then the boards accepted it. You notice I ask this question before we get to the discussion of the later items in the projection of the Interchurch World Movement on the foreign field. I asked this question to draw you out as to what the scope of that projection should be upon the foreign field. What are some of the things which you think are entirely within the promotional scope of this Movement upon the foreign field?

DR. INMAN: I should say the preparation of literature which will stress the things in the native church that we are stressing here, for instance, the deepening of the spiritual life, and movements that will bring the church into a realization of responsibility in the present new world situation. I should say that should be done through organizations on the field, calling conferences, for instance, of committees on the field, and probably inviting in certain other national leaders, whose expense will have to be met, gathering those together, getting them to thoroughly understand what the Interchurch World Movement is; what its relation is to the boards, and what its hope is that the churches on the field will do. Then from that national meeting, there must be held probably district meetings, bringing in leaders from the local churches, and acquainting them with the same problem and process, and taking it on down to the last man and woman in the local churches; all the time carrying the idea of a program for enlarging Christian service, and for deepening the spiritual life, for offering of life, for leadership. This will be one of the biggest problems that we will have because it will be entirely impossible to carry out this program, for the boards to carry out the program, unless the missionary forces on the field see that and get an offering of life such as we have never had before. It will be impossible for us to spend these funds that we expect to raise unless we have a very much larger offering of life.

I should say, therefore, that along those lines it is not only perfectly legitimate but absolutely incumbent upon the Interchurch World Movement, working through these other organizations, to carry out its program.

DR. CORY: Dr. Farmer, what would be your judgment as to what would be the scope of the Interchurch World Movement in the Philippines?

DR. FARMER: Well, it is pretty hard to say. There is a line which must be very carefully watched in the promotional activities of any organization such as the China Continuation Committee and the Latin Cooperation Committee, and the function of the board itself. We have discussed that many times at the Latin-America Cooperation Committee meetings, and thus far I think we have succeeded in running the machine all right, though there is the danger all the time of overstepping that point.

It seems to me this matter of literature and conventions,and that sort of thing is very legitimate on the part of the Interchurch World Movement. I am sure that the Evangelical Union, and the various boards would be very glad to get the large view which the Interchurch World Movement will give. I know in the Centenary that everything that we could send out which could give this view which no one missionary ever had so far as I know on the field before changed the whole aspect and vision of the missionaries themselves. They saw things in a different way when they found out that their church was entering into not only a larger movement for their own communion, and for their own country, but also for the whole world, and I believe that the Interchurch World Movement wouldmake no mistake there. Of course, there is this other thing that it will have to do ultimately, and that is, it will have to deal with the union projects, for there are some union projects such as union Christian colleges, and union hospitals, and things of that kind that will have to be touched upon in some way. Now that line will have to be worked out very carefully with the Survey Department of the Interchurch, and I was thinking a moment ago that in all the plans which may be arranged for the work of this department in its connection with the various organizations on the foreign field, that if it were possible to submit these plans to board secretaries before they are really entered into, so that this Field Department may be perfectly sure before they start out that they have the approval of the boards at home, I think that it will obviate a great deal of difficulty in the future.

DR. CORY: All of you are here because your boards have cooperated in giving us your name, and I think that that shows the intent which we had in making these plans. Out of the various conclusions that we may reach here informally, we want to evolve a field campaign which we will present to the boards--first of all to the Committee on Reference and Council, and then to the boards, to show our intention in this whole matter.

Now we are dealing with a very delicate matter as Dr. Farmer indicated, as to the drawing of this line.

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DR. LUCE:(China) I don't think I have anything to add. I don't know that I have thought it through in all its ramifications, but I am quite in sympathy with what has been said thus far.

MR. DENYES: (Malaysia) A suggestion has been made that it is legitimate to get out the literature that would be needed for the various fields, but literature only tells us what to do. It is an inspiration to the man who reads it, and it offers a plan for organization of groups, and of smaller groups, until you have gone clear down to the last man in the last church, but it doesn't do the work. Somebody has got to move up and do that work, and then comes the question of personnel. Suppose that the China Continuation Committee should decide that it was necessary in a certain section to hold half a dozen or a dozen conferences, and that they would have district and sub-district organizations to work out to carry these plans down into the local church. That Continuation Committee has no authority to draw upon the personnel of any particular mission to do that particular piece of work. It comes back then to the mission itself, and possibly through the mission back to the board, and you have your line there of the administrative end of it which comes in and has to be cared for. These conferences may be however valuable, but unless the particular mission is willing to spare Hong Sang from his congregation for this particular time, Hong Sang can't go, however desirable it may be, and it seems to me that there ought to be something of a blanket order from the boards down to the mission in the particular field. Suppose we of Malaysia get a blanket order from Dr. North of our board, that we are to cooperate and to join in the conferences that are being held in Malaysia. Then the local body will have the privilege of deciding as to whether a man can go away at a particular time, and just how long he can stay. The question, of course, of the funds necessary for holding that conference brings there the question of the personnel, and while the promotion end of it is legitimate it will have to watch for the cooperation on the line of administration with regard to the personnel of any particular mission.

DR. CORY: What I wanted to keep to now particularly was just this question of what is the line as I sense it from Inman and others, and we have no dissent from it, that promotional literature is quite legitimate, that promotion of the various departments like stewardship, life-work and intercession are all legitimate. Would you say that the presentation of the world survey is legitimate promotion and not administration, as far as the presentation is concerned? Then in order to cover that presentation you have the whole question of conventions and conferences, and literature and all the methods of promulgation, which are before you. Now what is your judgment? I would like to hear Dr. Bell on that. Dr. Bell, do you feel that such a program as that would touch the administrative end at any point?

DR. BELL: Why, I don't see how it could, at least not disastrously.

DR. CORY: Might beneficially?

DR. BELL: Yes, I think the Interchurch World Movement as long as it is run along present lines is going to be a tremendous moral and spiritual stimulus to the boards as well as to the missionaries and native churches, and I for one am profoundly grateful that it has arisen, and so long as you keep that moral and spiritual stimulus in mind, I don't see how you are going to run to a great disaster through administrative lines. I don't see how logically you can keep away from the administrative line, but at the present time I think it is going nicely.

DR. CORY: I think we should study as to how far we should go at the present time, and how far we can go and carry all of our constituency with us. Friends, the danger in a Movement like this is that a few prophets, or somebody like that, may get too far ahead, and then the other danger is that sometimes the socalled leaders may be too far behind. My friend Inman told me a story once about a mob that a revolutionist heard going down the street. The revolutionist went to the window and said, "There go my people; I must go and lead them." Well, we don't want to be in that position--following the people after they have gone down the street. We want to be watching that we are keeping a legitimate step together in this whole movement.

DR. WARNSHUIS: As Dr. Bell has just said, it is very difficult to draw the line between promotion and administration, because when you promote you very soon are affecting administration.

We have tried very strictly to hold to the idea of inspiration, doing only that, but the holding of conferences has often been criticised in China, and I should question the holding of conferences by any outside group unless the mission has had something to say about the program, as well as about the personnel. We have had experience in the last few years and there has been a great deal of criticism along that line, and I find it very difficult, practically impossible, to draw the line between promotion and administration. We simply do as much as the constituency will let us do without breaking, and we are trying in China to work together and to build up cooperation.

You mentioned the matter of holding conventions and so on. Well I shouldn't like to have you go to China and say, "We are going to set up a lot of conventions."

DR. CORY: I have this cablegram from China in my hand, "In order to determine the program of China for securing united support it is our desire to call immediately a conference of one hundred Chinese missionaries, estimated expense $3,000." Well, would you call that administrative or promotional?

REV. R. T. CAPEN: (China) It seems to me that what Mr. Warnshuis said is an exact proof of the effective way that all plans would work. As we have said this afternoon the purpose is to work through existing bodies, those that are

[illegible] I think the interdenominational move-ment as long as it is run along present lines is going to be a tremendous moral and spiritual stimulus to [illegible] as well as to the missionaries and native churches, and I for one am pro-foundly grateful that it has arisen, and so long as you keep that moral and spiritual stimulus in mind, I don't see how you are going to run to a great disaster through administrative lines. I don't see how logically you can keep away from the administrative line, but at the present time I think it is going nicely.

DR. CORY: I think we should study as to how far we should go at the present time, and how far we can go and carry all of our constituency with us. Friends, the danger in a movement like this is that a few prophets, or somebody like that, may get too far ahead, and then the other danger is that some-times the so-called leaders may be too far behind. My friend [illegible] told me a story once about a man that a revolutionist heard going down the street. The revolutionist went to the window and said, "There go my people; I must go and lead them." Well, we don't want to be in that position--following the people after they have gone down the street. We want to be watching that we are keeping a legitimate step together in this whole movement.

DR. [illegible]: As Dr. [illegible] has just said, it is very difficult to draw the line between promotion and administration, because when you promote you very soon are affecting administra-tion.

We have tried very strictly to hold to the idea of inspiration, doing only that, but the holding of conferences has often been criticised in China, and I should question the holding of conferences by any outside group unless the mission has had something to say about the program, as well as about the personnel. We have had experience in the last few years and there has been a great deal of criticism along that line, and I find it very difficult, practically impossible, to draw the line between promotion and administration. We simply do as much as the constituency will let us do without breaking, and [illegible] trying in China to work together and to build up co-oper-ation.

You mentioned the matter of holding conventions and [illegible] Well I shouldn't like to have you go to China and say, "[illegible] going to set up a lot of conventions."

DR. CORY: I have this cablegram from China in my [illegible], "In order to determine the [illegible] of China for securing [illegible] support it is our desire to call immediately a conference of one hundred Chinese missionaries, estimated expense [illegible]." [illegible], would you call that administrative or promotional?

REV. P. T. GATHM: (China) It seems to me that what [illegible] [illegible] plans would work. As we have said this afternoon the pur-[illegible] is to work through existing bodies, those that are

approved in a given locality, and you go just as far as the China Continuation Committee thinks it best that it should go, and on the field as far as approval would permit, and as far as cooperation would go.

REV. A. G. FLETCHER: (Korea) To offer a practical suggestion for a field, it occurred to me that wherever funds had to do with any kind of propagation and anything of that kind they would be administered by the missions, by an individual mission body that would come under administrative lines, but I think that where they are to be ministered by the central body representing all the missions that then it would come under the promotional.

DR. FARMER: Would it be proper for the Interchurch World Movement to start out on an evangelistic campaign, or try to institute any evangelistic campaign with the possibility of partially financing such a missionary evangelistic campaign, for instance, such as John R. Mott initiated in Japan three or four years ago? Could that be done?

DR. CORY: I am going to ask Dr. Doughty for reasons which you will understand to answer that question.

DR. DOUGHTY: Mr. Chairman, I am glad to have this comment from the field itself. Many of us probably know that in the thirty forward movements that are affiliating with the Interchurch World Movement there is some kind of an evangelistic movement. I think I am saying the literal truth when I say that in my travels of from thirty-five to fifty thousand miles a year for the last fifteen or sixteen years in all parts of North America, I have never felt such a hunger, such a desire, for a great ingathering on the part of so many communions as we are feeling right now, and to me it is one of the greatest hopes of this present season, and whether the Interchurch World Movement does it or not, the fact is that most of the forward movements are planning for a great spiritual emphasis and evangelistic program and ingathering heading up at Easter. Now it seemed to us in the Interchurch World Movement as we thought and prayed about it, and it has seemed especially striking to representatives of the different communions, representatives of these different forward movements, that the Interchurch World Movement should do everything it could to advance the interests of such a united evangelistic appeal and ingathering at Easter. Now personally I don't see any reason why we shouldn't lift some slogan like two million additions to the Protestant churches of the United States on Easter Sunday, 1920. It would be a perfectly practical thing to do, if we got at it in the same thorough-going way that we have gotten at our great financial goals and other great goals that we have reached and exceeded in recent months and years.

So it seems to us all that God is moving in a very wonderful way in connection with this part of our campaign. The cabinet took the matter up. The Cabinet of the Interchurch Movement I might say is composed of the General Secretary and the Associate General Secretaries. They took this matter up and with great conviction and unanimity voted that the Interchurch World Movement should do everything it could to promote such a campaign. It was brought up to the Executive Committee, and the Executive Committee with the same united spirit approved of the plan, so that there is to be put right into the very center of our program for the season this evangelistic campaign and ingathering at Easter time.

Now it seems to us if the different communions on the mission field could pass the word out to their representatives on the field and through every one of these interdenominational organizations could help perfect the organization, and the promotion of it, that this campaign could be extended to every field where the American churches are at work, we would see the greatest Easter in 1920 that any of our churches has ever seen, and it seems to me this is one of the things that is going to make the Interchurch Movement as no other single feature of our campaign could.

QUESTION: As regards the relation of the Interchurch World Movement to the administration circles of mission boards, doubtless a way will be found to adjust those things, but I raise the question what is going to be done with reference to some of these great unoccupied areas in mission fields. It seems to me that the Interchurch World Movement will fail of its full purpose unless it effects administration circles in some way to see that those unoccupied fields are entered.

DR. CORY: On January seventh to tenth, or the week following there is to be held in Atlantic City what is called the World Survey Council meeting. All the available surveys, or the intimations of the survey, will be brought out there. A budget will then be made and will be allocated to the various boards. Now at that conference it is planned to actually allocate to various boards the administrative duties and responsibilities and to assist them in raising the funds for these various fields. I will answer that far a survey question.

MR. B. H. HUNNICUTT: (Brazil) When new territory is allocated, as you said, it is a readjustment of our old lines of work, and so far as I can see there is no other body that can bring that about in our different fields, except some union body such as the Interchurch. And our field surely needs that sort of a readjustment.

DR. CORY: Well, now that would be a committee. It would not be the Interchurch, but ought to be a constituted committee like the Committee on Cooperation in Latin-America, or the China Continuation Committee, that has official representatives from the denominations upon it. That committee alone could make such an adjustment. I would like to ask Dr. Inman's reaction on that.

DR. INMAN: I should think so probably. Mr. Hunnicutt wouldn't be willing to leave it to us beacuse we have failed so far to make that adjustment in Brazil, but we are working along that line, and the Interchurch I am sure will help the Committee come to that.

MR. HUNNICUTT: I admit that the practical application of the thing would be through our Committee on Cooperation in Latin-America, but I want some promotion to get it to be brought about. (Laughter)

DR. CORY: You want us to jab that Committee. Is that right?

MR. RIGGS: (Turkey) I represent one of the fields where I think the Interchurch World Movement would not have either promotional or administrative work on the field because the work is being done by one single board, and it seems to me the work of the Interchurch World Movement would be to prod that Board at home, and work through it.

The reason I say this is that some years ago when the Conference of the World Christian Student Federation was held in Constantinople and delegates were sent from various parts of the country this remark was made by some of the natives who didn't understand the relation between different movements, "That's a better organization than the American Board; let us have it come here." Now you can see what an absolute misconception grew out of this double presentation to the people. They know of one missionary organization now. Let them continue to know of but one missionary organization.

THE CHAIRMAN: I think that is true. I know I represent Dr. Taylor and I know I represent our cabinet and our Executive committee absolutely. It isn't the thought of prodding any individual board particularly.

Now, we have gone deliberately to make these surveys. Now, are they going to be statistics, or are they going to be released power as these facts are thown out? Now, that is the whole question, and we must operate as we carry on this propaganda. We must operate through the agencies.

I think we didn't vote a while ago, but I think it is a perfectly natural conclusion that where one board occupies any particular field that we will treat that board as we would the China Continuation Committee, or that we would anybody else. Thank God, there is some large area where there is only one denomination in it. (Laughter) And let us just act through that agency and then we won't have the complications. I think it will be simpler to do that.

Now, I think I am going to rule again that we go to the next point - What geographic grouping shall we follow in the foreign field? Do you feel that the Survey Department has made a wise grouping here in these twelve groups that we have outlined?

The question came up whether we should not split India; Burma was suggested, or some other division, but isn't it wise as far as possible to treat these countries nationally and as a whole?

DR. ERNEST RIGGS (Turkey): Does this mean simply for the purpose of this conference or for all future activities?

THE CHAIRMAN: It is along these lines they are making their surveys. Now, shall we plan our promotion plan along these general lines? There may be an exception here or there, but isn't this rather the true line that we should follow in our general promotional work?

DR. RIGGS: I think that the former Turkish Empire has not been in the past so much of an unit that a new division could be made there connecting Egypt, the Arabian mission and the Syrian mission together, and leaving the northern part, perhaps, with the Balkan mission. I am not sure how Dr. Haskell would feel about that, but the American board work, including the Balkan and Turkish missions, has been very much of a unit, while the Presbyterian and the United Presbyterian and Dutch Reformed board work with the Arabic speaking world has been very much of a unit in the southern division.

DR. C. L. WHITMAN (Nigeria): It occurs to me the groups of Nigeria and Sierraleone with North Africa is one that might be improved upon; that Nigeria and Sierraleone are more naturally allied with Central Africa rather than with North Africa. For instance, you go to North Africa by an entirely different route than you go to Nigeria or Sierraleone.

And another point is that the mission work in North Africa is among Moslems, while the mission work of Sierraleone and Nigeria is among pagan tribes. The methods of approach would be entirely different, and there is no communication across the thousand or more miles of desert that lie between.

DR. JOHNSTON (Camerun): That was my thought too--that beginning up with Sierraleone and coming down to Liberia and all of the missions in Nigeria ought to be grouped in the Central Africa missions. We are down on the Camerun, just north of the Equator, and we are allied with those missions. While they are working among the Negro, we are working on the pagan Africans, and our work is very similar. And I think we would really be better grouped as Central Africa beginning with Sierraleone at least and coming down.

DR. J. M. SPRINGER (Africa): I would like to say that Mr. Crouch who has had charge of it for North Africa agrees with these gentlemen very perfectly, that the Mohammedan situation in North Africa has little to do with the situation in West Africa.

MR. TURNER (Korea): Possibly for political work you can group Korea with Japan, but for religious work I don't think that the thing would go very well yet a while. (Laughter) Korea would probably object.

DR. LYLE D. WOODRUFF (Bulgaria): Reference has been made to the Balkans as being part of Turkey. They were a part of Turkey and separated a distinct mission about six years ago. Now, they certainly have very little connection with any other mission in Europe unless you simply make an arbitrary division by counties for office purposes only, because the only other European mission outside of the Balkans is in Austria and is very far away from the Balkans.

Life in the Near East centers about Constantinople, and if you wish to include the Balkans with Turkey and Syria and Arabia and Armenia in the near eastern division, why, there is a department of the world all by itself that might be more practical and more serviceable. The missions in Austria have no connection whatever with the Balkans.

THE CHAIRMAN: Do we not feel that this general outline is the one that we should adopt with these exceptions noted?

...Unanimous approval was given...

DR. J. R. DENYES (Malaysia): As to special methods of approach, are we to understand that the question relates itself to the Interchurch Movement in the sense that it is to get before the native church already in existence the ideals that the Movement stands for, or are we supposed to suggest the methods by which a particular field can best be evangelized? For instance, suppose we were to take the Mohammedan Java, are we to suggest the policy that we think is the best for the reaching of the Mohammedans there, or is it a question as to the best way of reaching the native church in Java with the idea of awakening them to the ideals which the Movement stands for?

THE CHAIRMAN: Yes, sir, to your latter question, eliminating your other question. We are keeping now to the whole question of promotion. Of course there comes that related question of evangelism in there which I think might take us into areas that we could well spend a long time in discussing, but we must deal now with the question of the native church and getting it to go out to these larger activities.

DR. G. S. INMAN (Latin America): Are there arrangements made for the various delegations to get together?

THE CHAIRMAN: Will the North African group stand? The Central African group, Dr. Springer, convener. South African group, Dr. Taylor. China group, Dr. Warnshuis. India group, Mr. Boggs. Japan, Dr. Correll. Latin American group,

[illegible] country for politics.
The group [illegible] but for religions very I don't
[illegible] that the [illegible] would do very well for a while. (Laughter)
[illegible] would [illegible]

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[illegible]

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[illegible] the native church in [illegible] with the [illegible]
[illegible] up to the ideals which the Movement stands
for?

[illegible]

All [illegible] other questions. We are [illegible] now to the
[illegible] question of [illegible]. Of course there comes that related
question of [illegible] might take us in-
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we must deal now with this question of the native church and
[illegible] it to go out to these larger [illegible].

[illegible] (South America): Are there arrange-
ments made for the various delegations to get together?

THE CHAIRMAN: Will the North African group stand?
[illegible] South Afri-
[illegible] India
[illegible]

There is only one from Malaysia and one from Persia, one from Turkey and one from Philippine land. Dr. Farmer, will you be the convener of that group?

I think, friends, we have had a splendid afternoon of conference, fine in spirit and for the bringing out of information. We are coming to submit questions tonight; questions we are not going to agree upon - deputations, and the approach of these various departments to the field.

We have been determined by broad policies this afternoon. and we have gotten a long way. I just want to ask our frien Doughty to again bring to us just a word of intercession. I believe God is going to lead us in a marvelous way in the hours that are before us in these committee meetings, and in the work which is ours yet to do.

...Intercession...

THE CHAIRMAN: I want each group to name a member for a general committee to bring a more general word of advice out of all of the group experiences and the group judgment.

The second is that I think before we go away tomorrow I think we will be robbing ourselves if we do not have from each group one man who brings to us in not to exceed three minutes the need and the opportunity in these various fields.

And now each group will just name that individual who can bring that to us tomorrow. That is going to be utterly inadequate, but with our background of missionary experience we can just cut off the beginning and the end and just bring the heart in those three minutes, and remember that we are talking to a group of specialists, I am sure that we will all be benefited greatly.

Remember that we don't have to be Oriented in a lot of things that an average audience does; that it is going to be an hour we will never forget, and I just hope that each group will appoint some one, where there is some one, and we will ask that man to represent it tomorrow in that final session.

There is only one from Malaya, and one from Persia, one from Korea and one from Philippine land. Dr. Ammer, will you be the convener of that group?

I think, friends, we have had a splendid afternoon of conference, fine in spirit and for the bringing out of information. We are coming to submit questions tonight; questions we are not going to secure [illegible] - deputations, and the approach of their various departments to the field.

We are [illegible] determined by broad policies this afternoon, and we have gotten a long way. I just want to ask our friend [illegible] to again bring to us just a word of intercession. I believe God is going to lead us in a marvelous way in the [illegible] before us in these committee meetings, and in the work which lies ahead yet to do.

....[illegible]....

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MONDAY EVENING SESSION

November 17 - 1919

Session opened with Singing followed by Prayer.

THE CHAIRMAN: At this time may I have an announcement as to the Committee on Findings from the various countries?

...The Committee on Findings, composed of the following members, was announced: R. D. Benginger, Central Africa; James D. Taylor, South Africa; A. L. Warnshuis, China; Ed. B. Haskell, Europe; S. A. Boggs, India; Indo-China and Siam, no representative; Japan, I.N.Correll; G. S. Inman, Latin America; W.G.R. Shullabear, Malaysia; no representative from Persia; J.F.Russell, Phillippines; Ernest Riggs, Turkey...

THE CHAIRMAN: I am wondering if you can give me the names of those who are to speak from each of these countries tomorrow. I would like to have those names, and I personally would like to meet the group of people who have been appointed from the various groups immediately after adjournment for just a moment - for Africa, Dr. Johnson; For Central Africa for South Africa, Dr. LeRoy; for China, Dr. Luce; for Europe, Mr. Woodward; for India, Mr. Davis; for Japan, Dr. Correll; for Latin America, Mr. Winton; for Malaysia, Dr. Denyes; for Persia, Mrs. Cochran; the Philippines, Mr. Kershner; and for Turkey, Mr. Riggs.

CHAIRMAN: Friends, I think those of us who have been on the mission field have varied feelings about deputations; perhaps not - maybe we all have one feeling. (Laughter) I think all of us will agree that, that day is past when any reputable organization can send a person to any field; let them stay a week or two, or three weeks, and then come away and write a book. That day has gone.

First of all, nobody would buy such a book; and, second, that kind of a deputation will not do the work that has to be done. Of course, this is the day of specialization, and the specialized deputation, it seems to me, is the one, and must be emphasized more and more.

Now, I want to get from you the various types of deputations. I am going to outline in just a sentence or two; first, there is a demand on the part of some of the mission fields to send some one who is a specialist along linguistic lines, who perhaps could make certain general suggestions. We have quite a demand for that. Second, one of the great churches experimented a little in picking out missionaries from one field and sending them to another, and although it hasn't been tried as much as it should be, the results as they have come to us have been very, very satisfactory, and I want to draw out, if I can, reaction upon deputations of that sort.

Then, seriously, the question of the officials going on deputations - board secretaries - how long should they stay;

Second Session

MONDAY EVENING SESSION

November 17 - 1919

Session opened with Singing Followed by Prayer.

THE CHAIRMAN: At this time may I have an announcement as to the [illegible]

[illegible]

THE CHAIRMAN: I am wondering if you can give me the names of [illegible] I would like to have those names, and I personally would like to meet the group of people who have been appointed from the various groups immediately after adjournment for just a moment - for Africa, Dr. Johnson; For Central Africa for South Africa, Dr. LeRoy; for China, Dr. Lucas; for Europe, Mr. Woodward; for India, Mr. Davis; for Japan, Dr. Correll; for Latin America, Mr. Winton; for Malaysia, Dr. Denyes; for Persia, Mrs. Cochran; the Philippines, Mr. Kershner; and for Turkey, Dr. Riggs.

CHAIRMAN: Friends, I think those of us who have been on the mission field have varied feelings about deputations; perhaps not - [illegible] (Laughter) [illegible] zation can send a person to any field; let them stay a week or two [illegible] day has gone.

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Then, seriously, the question of the officials going on deputations - board secretaries - how long should they stay;

what should be the nature of their work.

I think I have said enough now to throw this field wide open for a little while, at least. I am anxious to get your reactions. I am going to give three-quarters of an hour to this, if we need so much, and I hope we will have frank discussion. Do not depend entirely upon what may be in your committee report upon this, but let us just frankly face up to this whole question of deputations, their nature, their size, their kind, their number, and all of that.

Who will be the first to give us something on this?

REV. W.C.JOHNSON (Africa): Africa is first, alphabetically, and I just wanted to say that our mission hasn't been troubled with deputations. We can't get them out there. However, last February we asked that the church send us a committee or deputation consisting of a secretary of the board, a pastor, and a business man, who will spend three weeks visiting the stations of the mission, and then one week in conference with the mission - spending just one month on the field.

THE CHAIRMAN: How many stations have you?

ANSWER: They would visit six stations in three weeks.

MRS. COCHRAN: Why not add a woman to it?

ANSWER: We would expect all of them to be married men and bring their wives.

DR. ROBERT D. BENGINGER (Africa): We have just asked our board to send out the chairman of our executive committee and alsothe treasurer of our committee because we feel that in Africa it is so difficult for us to explain to the home board - for instance, the business workings of our mission - and it is difficult for the home board to understand why it is that Africa missions cost more than any other mission. So we feel it is necessary for them to come out and to understand the difficulties of transportation, the difficulties of securing all of our goods through European or American sources, and we have asked that they come and stay on the field long enough to understand something.

We as much as told them that if they wanted to come for three weeks that we would rather they didn't come at all, but we said as a minimum, 4 months actually on the field, which would practically mean that they would be away from their work in the states from 8 months to a year's time. But we want them to come and take a full survey, and another reason is that we feel like we missionaries need the inspiration of a visit from a deputation from the home land.

Out there sometimes we are separated three or four days' travel away, and sometimes we get a little grouchy and fall out with each other, and it is a real inspiration to have some one to come in like our secretary or some one else who can give us a vision and can help us out.

[illegible] to the members of their work.

I think I have said enough now to throw this meeting open for a little [illegible] questions. I [illegible] if we need so [illegible] not planned and really know what may be in your [illegible] this, but [illegible] representing their Missions, [illegible] and all of that.

Who will be the first to give me something on this?

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THE CHAIRMAN: How many stations have you?

ANSWER: [illegible]

[illegible]: Why not add a woman to it?

ANSWER: We would expect all of them to be married men and bring their wives.

DR. ROBERT D. [illegible] ([illegible]): We have just asked the board to send out the chairman of our executive committee and the treasurer of our committee because we feel that it [illegible] so difficult for us to explain to the home board - for instance, the business workings of our mission - and it is difficult for the home board to understand why it is that Africa [illegible] cost more than any other mission. So we feel it is necessary for them to come out and to understand the difficulties of transportation; the difficulties of securing all of our supplies through European or American sources, and we have asked that they come and stay on the field long enough to understand something.

We as much as told them that if they wanted to come for three weeks that we would rather they didn't come at all, but we said as a minimum, 4 months actually on the field, which would practically mean that they would be away from their work in the [illegible] from 8 months to a year's time. But we want them to come and take a full survey, and another reason is that we feel like the missionaries need the inspiration of a visit from a deputation from the home land.

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Second Session

Rev. MARSH (Belgian Congo): Along this same line, the general conference for the Protestants Societies of the Congo extended an invitation to Mr. Mott, and we are expecting him out in Congo in 1921, for this same idea - that we might get an inspiration from the great men in the world's religious affairs.

MRS. J.P.COCHRAN (Persia): I feel the same way. We always want the secretaries. Nobody ever comes but once in a long time. We have had Mr. Speers, who is our secretary, and we have been after others of our board, and we have had those come from the relief committees, because we were going into the refugee work in the war, and so we have had some deputations. They have all been very delightful and very helpful to us.

DR. H. L. LUCE (China): I suppose that we probably have a different experience out in China, for the coming of many missions have been without end. We believe that general commissions have failed of any large usefulness, but we favor the sending of special lists for intensive study of specific problems. What we have said - that we believe the general commisions have failed of any large usefulness - has been toned down a great deal. (Laughter)

THE CHAIRMAN: I can add testimony to that. I would be willing to go on a witness stand and say it is toned, for I heard considerable. (Laughter) I would like for Dr. Luce or somebody of the China group to specify for us the nature of the expert deputation. I wish we might go out into that realm now seriously for a little bit, and see what accounts we have of it.

DR. LUCE: Well, I can think of one or two, and perhaps others would add some more. For instance, I am very much interested in education, and we are very glad to see the board secretaries when they come, if they will only stay long enough; but really, we would rather see, when men come out to look at our schools, some men who really know what education is, and what it is in its modern sense, and can give us advice and can come back here and represent our shortcomings and our longcomings when they do arrive here in America.

And one of the great topics in China now is that of vocational training. When you get a group of Chinese - ten or fifteen, more or less - you can just start things going quickly, if you just mention the question of vocational training. There are men here tonight, I know, who have been thinking about that, and in any part of China it is a live question today, but we know also it is a difficult question, and we need expert advice on that. We don't want men who know general missionary work. We know we want men who are sympathetic with missionary work, but

[illegible] great conference for the Presbyterian Churches of the Congo has [illegible] an invitation to [illegible], and we are expecting [illegible] in Congo in 1921, for that new idea - that we might get an inspiration from the great men in the world's religious affairs.

REV. J. F. COCHRAN (Persia): I feel the same way. We always want the secretaries. [illegible] come out once in a long time. We have had Dr. Speer, who is our secretary, and we have had other others of our Board, and we have had those come from related committees, because we were going into the relief work in the war, and so we have had some deputations. They have all been very delightful and very helpful to us.

DR. H. L. LUCE (China): I suppose that we probably have a different experience out in China, for the coming of many men some have been [illegible]. We believe that general commissions have failed of any large usefulness, but we favor the sending of special [illegible] for intensive study of specific problems. What we have said - that we believe the general commissions have failed of any large usefulness - may have meant a great deal. (Laughter).

THE CHAIRMAN: I did not get anybody to tell. I would be glad to go on a [illegible] for I [illegible]. (Laughter). I would like for Dr. Luce or somebody of the China group to explain for us the nature of that special [illegible]. I wish we might go out into that realm more seriously for a little bit, and get what account we have of it.

DR. LUCE: Well, I can think of one or two, and perhaps others will add some more. For instance, I am very much interested in education, and we are very glad to see the Board's secretaries when they come, if they will only stay long enough, but really, we would rather see, when men come out to look at our [illegible], some one [illegible] what that suggestion is, and who [illegible] and then give us advice and can come back here and represent our conclusions and our recommendations when they arrive here in America.

And one of the great forces in China [illegible] - few of [illegible] start [illegible] if you just mention the [illegible] vocational training. Those [illegible] Does it require [illegible] a different question [illegible]. We don't want men who know general missionary work, [illegible] we want men who are [illegible]

who are experts along that line and will help us study our problem. It is along those lines that I think we need help.

DR.B.H.HUNNICUTT (Brazil): I had a talk with Dr. Pratt some weeks back about this subject, and I have been giving it a great deal of thought lately. You asked specific needs. I have jotted down six specific kinds of experts that could be helpful to us in our work as now run in Brazil, and as planned.

One would be a hospital expert; one an expert in nursing or community nursing, as well as trained nursing for hospitals; one an agricultural expert; an architect specialist, so in planning a scheme it would not be a hit-and-miss proposition as we have done *work especially among Indians in the United States, who was familiar with that phase of the work. This work has not been done in Brazil yet, but will be soon, we hope. And an expert in vice campaigns; that is, social clean-ups such as we hope to bring about in the next few years in Brazil.

Those are six specific needs that we have in our field. I would like to ask this question: In sending out these experts would you pick out some, say, outstanding man, just a single individual in one of those lines and send him, or would you try to find two or three men? Suppose we could get, as I believe we can because perfectly surprising fields are opening up where men are anxious to go out (they didn't want to go out representing a single denomination, but they are willing to go out representing a single denomination, but they are willing to go out representing the whole Interchurch) - would you pick out several men and send them in a group, or what would be your judgment? Dr. Luce, I will ask you first upon that.

DR. LUCE: Well, I haven't given that a great dealof thought but so far as I think of it just at this moment, I think I would prefer the men being sent out singly and unhurriedly. They will have much to do with each other if they were going along different lines. I doubt whether it would be necessary to have them together. Then you could plan your trip more easily; it wouldn't be dependent upon the health of one or the other, and things like that, and I am rather inclined to think that they would get at it quite as well singly as if they came in a group.

THE CHAIRMAN: You can arrange with a single individual to go out and do a piece of work, but you know there has been an old idea that you couldn't trust a single individual to go out; that you had to have somebody along to check him up.

DR. HUNNICUTT: We don't want a man that has to be checked.

THE CHAIRMAN: Your reaction would be the same as Dr. Luce's would it?

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DR. HUNNICUTT: Except in such things as allied subjects. You take this hospital and trained nurse, and I should think that by a hospital expert going with a trained nurse, two people like that, could certainly work together to better advantage than working singly. But where the problems are entirely different I see no advantage in grouping them.

There is one point I would like to throw out here before we go further, and that is that these deputations should be invited from the field, and not thrust upon us. (Laughter)

THE CHAIRMAN: That is mighty good. In the deputation matters in the Interchurch we have been considering whether we should just wait until somebody asked us for a deputation, or should we take it up with the governing committee, like with the committee on cooperation in Latin America or with the China Continuation, or with this group in the Philippines, and just say to them frankly, "Before we send out any deputations we are thinking if the deputation can be of service to you. We would be glad to arrange such deputations as you might suggest."

Would that be a way to get at it?

DR. HUNNICUTT: I should think so, The people that would go directly to serve the purpose of the Interchurch organization in foreign lands would not necessarily have to be invited, but I think a suggestion as you say, a frank statement of your readiness to do the thing, would be sufficient to bring the inv..ati invitation.

THE CHAIRMAN: I think we should remember that the board will always be sending deputations of its own. Now, we are not in that realm tonight; remember, we are in the realm of the Interchurch deputations. I have insisted all afternoon that we not get out of that realm, and I am going to insist that we stay there tonight. If you have any information to enlighten your boards with on this question, that will have to go directly to them. You are enlightening the Field Department tonight in the work that we are going to do in the field.

DR. R.J.McMULLEN (China): There was a feeling within the China group tonight that the thought that would be very helpful indeed, would be if they could arrange these groups from one field to study another field; especially such as in the Orient, where China might study Japan, and I believe with great benefit Dr. Luce failed to mention that part of it, but it was felt that that would be very valuable.

DR. W.A.ROSS (Mexico): The best Interchurch deputation we had in Mexico was the one that came out last February. That certainly was a wonderful group of people; that is, the work done was most remarkable, and our experience in Mexico with deputations has been most pleasing, judging from that deputation which went last spring and did the work for us in planning out Mexico. We certainly welcome most gladly deputations like that.

DR. HUNNICUTT: Except in such things as allied subjects. You take this hospital and trained nurse, and I should think that by a hospital expert going with a trained nurse, or people like that, could certainly work together to better advantage than working singly. But where the problems are entirely different I see no advantage in grouping them.

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DR. [illegible] (China): [illegible]

Second Session

Dr. Hunnicutt spoke also of agricultural features. Now, that is the thing in Latin America, for there are wonderful extensive fields uncultivated, and if you can get experts to go down and help us establish those schools that are needed, why, they will do a wonderful lot of work.

DR. J.R. DENYES (Malaysia): I think additional emphasis might be laid on an expert architect, because, for instance, the Methodist board will probably inside of the next five years erect something like $15,000.000 worth of buildings in various parts of the world. Now, judging from the various fields that I have visited, every station works out a plan of its own, and the result is frequently nor the highest type of building - a building that is neither architecturally beautiful, nor exceedingly useful. It seems to me that in that realm we might well have a deputation that would serve the Interchurch for the missions of all the various boards, and there ought to be something in the way of scientific science applied to the type and the usefulness and the architectural beauty of the mission buildings that are erected.

DR. JONES (China): I unfortunately wasn't in the China meeting when this question was brought up - the question as to whether the deputations should be one or a group. It seems to me if one man were sent out, although he were an expert, he probably wouldn't have time to go around to all of the different places that he ought to see in order to make a full report on the work out there, and in order to help in all of the places where his expert advice was needed.

It seems to me that if two or three men (I should think three would be a good number) should go out, they would not all go to the same places, but they would cover a great deal more ground out there, both for the sake of their report and for the sake of the field, and they would get a better view, not that they would check up each other, but that they would bring their background of experience to bear on the same question, so that their report would be a much better rounded report for the sake of the church here at home, as well as reporting out to the field again.

Dr. C. A. R. JANVIER (India): The difficulty about experts, Mr. Chairman, is the institution that gives them their degree. I speak feelingly because I was actually called an expert myself a few years ago in connection with the Laymen's Missionary Movement, and was painfully conscious of the fact that I was not an expert, and that it seems to me the greatest difficulty is to have a man who is called an expert, who has been given that title, but who has not had the training nor experience to warrent that.

[illegible]

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Second Session

The conditions are so tremendously difficult that to my mind there is a very grave difficulty about sending men out from home and label them as experts. You can't hurt a man worse, it seems to me, than by just doing that thing; at least, I begin to bristle as soon as a man is sent to look into my work as an expert. (Laughter) I say, "My dear fellow, you may be an expert. in the work of this sort somewhere else, but my work is so totally different that I am not just perfectly certain." Frankly, I am afraid of an expert. He is too big a man for me, and yet I would most heartily welcome a man who had been doing the same work under somewhat the same conditions, and I want to keep him a week or two, take him into my classes, get him to meet my students, to meet my professors, and meet the Indian professors, and give us points.

It seems to me that we will spend a mint of money sending out men who when they get out there are ignorant of conditions. It was suggested that they should go to Africa for four weeks; three weeks visiting the stations, and one week in consultation with the missionaries. Well, they might learn something in consultation with the missionaries in that last week. (Laughter and Applause)

But really, brethren, it is a very serious matter. A man who is a theorist has beautiful theories, and those theories work in some places, but they just simply won't work in the place where I am, and I ca n't help thinking that the idea of the Interchurch of deputation (I prefer a small deputation, of probably two or three - two perhaps better than three) coming on invitation, with no power except advice, is a good one.

One of our missionaries, for instance, has been appointed to a new field. I had a letter from another missionary telling me that she had gone to see the other institutions of the same type in different parts of India to prepare herself for the work upon which she was entering. Now, the same thing can be done by the man coming from a different part of the country where conditions are slightly different, to be sure, and yet where the general situation in the same.

I welcome an expert; I welcome anybody; am glad to get hold of anybody to visit the station and visit the college, and he is welcome to come and stay just as long as he will - but I should hope to get a great deal more out of my fellow missionary than from the expert who had never seen India before and knew nothing about the conditions.

Second Session

THE CHAIRMAN: Just one question before you sit down. In the Interchange of deputations did you mean an interchange from various parts of India, or an interchange of, say, China to India?

DR. JANVIER: My primary idea was within the bounds of India. That would not be going very far afield, but I believe that we would get splendid help from the missionaries from Siam for instance, where conditions are in many respects the same as ours, or in South China, where the conditions are not wholly climatic conditions; at least I believe that we could grow into an intercountry deputation work, but it seems to me we had better begin on narrow lines.

DR. J. M. SPRINGER (Africa): We have heard of a great many deputations around in different parts of the world. Now, these people who are on these deputations ought to justify themselves. Would it be a pertinent question to ask what value these deputations have given either to the field or to the home?

MRS. J. P. COCHRAN (Persia): Our missionary from Persia can get through in other fields on his way home, and several of our missionaries have gone through China, Korea, or Japan ... missions and come back with very helpful suggestions to our mission from those fields that they visited on very many lines educational, medical, printing press, etc. Our institutions have benefited by our missionaries stopping in other stations.

THE CHAIRMAN: Now, we laugh about the deputations that have gone out and we say that they are of no particular value and all that. Now, I have never been on a deputation as a board secretary or any other way, so I am not speaking in any personal sense, but I think we ought to be just, and weought to remember that some of the greatest real means of propaganda have been ... these hurried visits of board secretaries; and I think that ... faulty as perhaps missionary administration has been in certain directions, it would have been very much more sordid it hadn't been for some of these deputations.

This is my point: I think for this conference even to intimate that the deputations of the past have been of no value would be going a little far afield and would hardly be just. I think our question is this: Can we not come to a new phase of deputations? And that is why we have deliberately raised this question.

DR. JANVIER: I didn't mean in the smallest degree to call in question the value of the deputations. I believe in it with all my heart. We have been benefited from it in India. We have never had the deputation of experts - that is what I am afraid of. (Laughter) Let the secretary come, by all means; but it

THE CHAIRMAN: Just [illegible] before you [illegible] in the [illegible] of deputations [illegible] an [illegible] [illegible] India, or an interchange of [illegible]

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THE CHAIRMAN. Now, we laugh about the deputations that [illegible] we say that they are of no particular value [illegible] that. Now I have never been on a deputation as a board [illegible] or any other way, so I am not speaking in any personal [illegible] but I think we ought to be just, and we ought to remember [illegible] of the greatest real means of propaganda have been [illegible] these board visits of board secretaries; and I think that [illegible] quite [illegible] administration has been in certain [illegible] [illegible] it would have been very much more [illegible] it hadn't [illegible] for [illegible] of those [illegible]

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seems to me if we are going to modify the secretarial idea, then it ought to be an interchange within experience of the same conditions.

REV. B. H. HUNNICUTT (Brazil): I want to say about this expert proposition there is room for both. I want the man who does the same thing in the different field, or in the same field, to give me his advice, to come from the outside with a fresh view and give me a broader view that would be helpful. I see a place for both.

J. F. RUSSELL (Philippines): I have been very much interested in hearing this talk about the experts. I don't believe that any deputation can go from America and going to a foreign field would be labeled with any placard as an expert, and we all know as we have labored on the field that our knowledge is taxed to the utmost by the new problems that confront us as the years go by.

We go out with a limited knowledge of a specialized part of our life and we get out there and find that we have to expand a great deal, and we find a great many more things than we ever thought we would have to do. Why, I never thought I would have to shoe a horse when I went out into the Philippines, but I had to do it. I never knew that I would have to run a big printing press, but I had to do it. I never learned it here, but when certain men came along from Burma and gave us some good fine points on that, they were experts and we knew it, why, we welcomed those points and it helped us in our mission life.

Now, I didn't want to say too much on that, but I have here two kinds of experts that I think every mission field ought to have if there is anything that is going to lift up the mission field. It is to have first class experts in evangelistic lines come out and help us. Now, we men learn to preach in the seminary. Some of us started out there before we had any preaching experience at all in this country, and we get out there and really we have to begin to learn how to preach with those poor folks over there, and they suffer a lot before we get through with them.

Now, if we had a first class expert come out there when we are getting a little rusty and give some points, it would be a fine thing.

Then all over this country we have what we call community service centers, and if there is any place in the world where community centers are needed it is on the mission field. Now, if we had first class experts in community center work come out there and give us some points how to get these folks to go together, well, we ought not to feel like that old lady did when she was asked by her daughter to come in to a service that a community center person was going to instruct. Said that woman, "Can't teach me anything. She taught me how to bring up my children, and I have buried nine altogether."

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A great many folks are just that way. We need these deputations, and they certainly do us a lot of good. It isn't a matter of getting a deputation and keeping them a week or two months - it is a matter of that deputation coming out there and getting what it has in mind and bringing back to this country the impetus and enthusiasm that is going to lay in the coffers of our societies money that will carry on the work in a larger and better way.

I know that when deputations have come out to the Philippines and other parts of the East where I have known, they have always come back, and the money that we have received that year jumped up two or three hundred thousand dollars because of the enthusiasm that they have carried back. And while they didn't label themselves experts, they were looked upon and welcomed; and so I think as missionaries we would welcome a deputation of the Interchurch World Movement out there to give some of the things that we have been getting here today.

It is quite true that we haven't got it all yet, and we haven't seen the greater vision for this great world kingdom yet, and until we do we had better welcome the light and give them a special invitation to come.

DR. DAVID S. SPENCER (Japan): I think we have a situation in Japan at the present time which would justify abundantly the choosing of a deputation of say two well prepared individuals best suited to do that work, who should choose on the field at least three or four persons to make a thorough study of the industrial and social situation and its bearing upon evangelization of the Far East. I think there is a chance to do some very effective work and it might be done in that manner without very heavy expenses to anybody.

DR. TOLBERT R. REAVIS (Argentina): I suspect we are about the best deputized country on earth. For seven years in Argentina we have received deputations of all kinds. The deputations have been both good and bad. I have watched them go and come, and I have watched the effects of them. I want to summarize just in brief, if I can.

I have heard it said of the conservatives, and I have heard it said of the liberals, as regards deputations, what manner of men they are. Now, here is a remark of one very wise man. The pity of all this, Mr. Chairman, is that those deputations that are going out to the fields are not here to hear what we are saying about them. If they could hear this they would be better deputies when they go out there.

Now, one man said, "If he were wise he will lie low until he sees the lay of the land." Now, those who have been the best deputies have not come out to tell us, but to learn from us our problems and then give us their counsel.

I will not take your time to name this deputation. I will say this, Mr. Chairman, they have on the main been exceedingly helpful. Frank Brown, a Sunday School specialist, came out. He couldn't speak a word of Spanish. I wish I could take about an hour and a half to tell you the effects of Frank Brown's trip to our Sunday School in South America.

A great many [illegible] are just that way. We need these deputations, and they certainly do a lot of good. It isn't a matter of getting a [illegible] and keeping them a week or two months - it is a matter of these deputations coming out there and getting what it has in mind and bringing back to this country the impetus and enthusiasm that is going to lay in the coffers of our societies money that will carry on the work in a larger and better way.

I know that when deputations have come out to the Philippines and other parts of the East where I have known, they have always come back, and the money that we have received that year jumped up two or three hundred thousand dollars because of the enthusiasm that they have carried back. And while they didn't look themselves experts, they were looked upon and welcomed; and so I think missionaries would welcome a deputation of the Interchurch World Movement out there to give some of the themes that we have been getting here today.

It is quite true that we haven't got it all yet, and we haven't seen the greater vision for this great world kingdom yet, and until we do we had better welcome the light and give them a special invitation to come.

DR. DAVID S. SPENCER (Japan): I think we have a situation in Japan at the present time which would justify abundantly the choosing of a deputation of say two well prepared individuals best suited to do that work, who should go on the field at least three or four persons to make a thorough study of the industrial and social situation and its bearing upon evangelization of the Far East. I think there is a chance to do some very effective work and it might be done in that manner without very heavy expense to anybody.

DR. TOLBERT R. REAVIS (Argentina): I suspect we are about the best deputized country on earth. For seven years in Argentina we have received deputations of all kinds. The deputations have been both good and bad. I have watched them go and come, and I have watched the effects of them. I want to summarize just in brief, if I can.

I have heard it said of the conservatives, and I have heard it said of the liberals, as regards deputations, what manner of men they are. Now, here is a [illegible] of the very wise man. The pity of it all is, Mr. Chairman, that those deputations that are going out to the fields are not here to hear what we are saying. [illegible] they could be better deputations when [illegible]

[illegible]

Now, before I sit down I want to say this, and I can say it as truthfully in Mr. Inman's absence as in his presence - he came out to study our problems rather than to tell us how to do things, and those have been men who have helped us.

The men who have helped us most have not necessarily been secretaries; that is, special missionary workers whose job it was to be professionally good on the job. I will name, for example, a member here of the Southern Baptist, who said to me, "Some of our secretaries have come out because it had all been secretaries. Some of their visits have been useful, and some have been very detrimental."

Now, it isn't a captain of the board that is going to be the most useful. The man that we want in Latin America is a man exceedingly sympathetic, without any of the boss of the average Yankee, and with a sympathetic heart toward the Latin mind; a man who will take for granted before he goes out that he is going to face a culture of 2,000 years, and he is going to match his wits against men that are keener than he is.

If he goes out with that attitude he will be worth while. He he is coming out to impart something from New York he had better not come.

DR. I. H. CORRELL (Japan): I was not present when the meeting opened with reference to the Japan group. As for a large number, let them be few; let them be very carefully selected. If they are men who have studied that eastern situation, and especially Japan, and know something about it, all the better, but as the speaker has just said, let them be men who will not air their ideas before they understand the situation; men who will study the situation with the missionaries and with a group of the leading Japanese. If they are willing to do that, then they can be of value to us, but if they come with their preconceived ideas not understanding the situation there, they had better not come.

Then, in the matter of approach, I would like to say that the group took this into consideration and said that the decision is that by all means the approach there should be as was spoken of this afternoon - through the established agencies there.

DR. VINCENT (Siam): I would like to add that perhaps a deputation on the field might meet the deputation from the home land on equal terms and equal numbers, and conduct the deputation of the home land around the field, and in that way there would be a gathering together of the wit and knowledge of both sides.

THE CHAIRMAN: That is a splendid suggestion.

A MEMBER: May I just interject this thought for the moment: Japan, China, Korea, the Philippines to some extent, and some of the countries in the South next fall are going to have (I don't know whether you would call it a visit or a visitation) in the matter of the World Sunday School Convention.

Now, before I sit down I want to say this: and I [illegible] he came out to study our problems rather than to tell us how to do things, and those who have done so have helped us.

The men who have helped us most have not been secretaries; that is, [illegible] it was to our [illegible] I will make [illegible] example [illegible] our secretaries [illegible] secretaries. Some of their visits have been useful, and some have been very detrimental.

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DR. [illegible] H. CORBETT (Japan): I was not present when [illegible]

If they are men who [illegible] study [illegible] conditions [illegible] especially Japan, [illegible] but as the speaker has just said, let them be men who will not [illegible] their ideas [illegible] of the leading Japanese. If they are willing to do that, then [illegible] better not come.

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THE CHAIRMAN: That is a splendid suggestion.

[illegible] some of the countries in the South next fall are going to have (I don't know whether you would call it a visit or a visitation) in the matter of the World Sunday School Convention.

Seriously, I confess that I am overwhelmed by the size of it, and to think of a thousand people from America going out, not alone to attend the World Sunday School Convention next October in Japan, but visiting all of the countries. It is a very, very serious problem as to just whether they can be used.

I wanted this other side, but here is a specific problem. Now that we have the names of several hundred people who are satisfying to us; people who have been the supporters of all your boards for years, saying "We are going to the Far East next year, and we would like to do what we can," we are up against a very serious problem.

Now, don't think in the numbers that you have in the past. I was told the other day by the man who is handling it, that there is actually a thousand reservations today of men who are going out there. And should we attempt to do anything, or should we keep our hands off of it entirely?

That is a very, very serious question. It isn't a hypothetical question. Those men are going now. They are not going to stay away. They are going, no matter what we do. Now, should we make an attempt through the forces in Japan, or in any other way, to pick out perhaps the best of that group that goes out and to do something to direct their visits so they will come back with a really intelligent message?

Now, what is going to be the effect if they go out to the convention in Tokio and just do a little sightseeing and they don't really get into the spirit and into your purposes and plans? Now, you have a serious problem in that. I just want to throw that out to you.

DR. J. M. SPRINGER (Aftica): One great need on the foreign field hasn't come into our view tonight, and that is the matter of advice as to realigning of the areas which the missions operate; the comity and the correction of overlapping. That, I know, has been in the thought of Dr. Pratt in the past, and it seems to me that before many years we are going to need men to go out and stay for months in the different fields and cooperate with the missionaries on the field.

Now, we can't have this settled from America. It has to be settled by the missionaries on the field.

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Now, what is going to be the effect if they go out to [illegible] and just go and [illegible] they [illegible] really get into the spirit and into your [illegible] and [illegible]? [illegible] you have a serious problem in [illegible]. I just want to [illegible] [illegible] you.

[illegible] SEYMOUR (Chicago): One great need in the [illegible] doesn't come into our view [illegible], and that is the [illegible] as [illegible] of the [illegible] the [illegible] [illegible] and the [illegible] of [illegible]. That, I [illegible] in the [illegible] of Dr. Scott in the past, and I [illegible] [illegible] to [illegible] [illegible] and [illegible] [illegible] and [illegible] [illegible] in the field.

[illegible] we can't have this [illegible] America. It has to [illegible] in the field.

THE CHAIRMAN: That was brought to me personally this afternoon. My own feeling is that I do not think anybody other than a body of officials representing the missions involved could do that kind of work. Now, to me there comes a pure case of administration when you come to face the whole question of overlapping. I do not believe that we could go into the whole question of comity without the official sanction of the board making that request.

DR. R. T. CAPEN (China): I simply went to say that at the first of our discussion we were thinking of delegations that were not thrust upon us. That is distinctly satisfied, but it seems to me that in the case of this Sunday School Convention the delegations are thrust upon us, and it would be most fatal in every way with that delegation thrust upon us if this was not the most careful organization in guiding not only the leaders but all the rest of them, because some of the rest of them would be the loudest talkers when they come home.

It seems to me that all of them ought to be very carefully corralled and guided through the mission fields so that they can see actually what is being done.

THE CHAIRMAN: Who do you think would be the best corraler?

DR. CAPEN: I think the missionaries themselves. If the Interchurch wants to work through some special ones in connection with, for instance, China, in connection with the Continuation Committee, if they had a first class committee to organize, the whole question of these visitors that are coming, it seems to me, it would be best for mission work.

DR. W. H. TEETER (Latin America): It seems to me that there are about three different kinds of deputations we have been talking about here tonight and we haven't distinguished between them. I would not agree with the Chairman at all that the days of the old time deputation is past. I think there are men who would do an immense lot of good to the home church, and a greater service to themselves by removing themselves as stumbling blocks, so that I think we will have to continue to call for that kind of missionary deputation.

Then there is what you might call the expert, though an expert is an individual a long ways from home. (Laughter)

Then, a specialist undoubtedly is needed. That specialist, as I have found, may make a very hurried trip and yet a very valuable trip. Those people we certainly need.

Then there is another kind of specialist, and I may say the great value of those people will be organizing and correlating our forces here at home; finding out what the field needs, and then coming home and getting the support. And may I say that that is where I have talked myself black in the face, and by having one or two specialists coming back and forth you will have what I said, and emphasizing it and then underscoring it. It made things possible that otherwise would have been a long while coming, had it not been done then.

There is another kind of specialist that their chief value, it seems to me, should be for field, and that is the type that our friend from Brazil has been talking about. I do not believe that any shortlived specialist can be sent from the field and be of any great value to us.

You can take any one of the field along the horticultural or the agricultural lines, for instance, and those people cannot be of any great value to that field unless thay have stayed there an entire season and found out what the difficulties are, and what the differences are between the place where they received their special knowledge and the place where they are going to work. For instance, you take a man who lives in the United States, and who is accustomed to seeing one crop of potatoes being raised a year, and when he comes down to Cuba where we raise four that man is a little dumfounded, and he has to change his thinking and change his plans considerable.

And so it might go with a number of other things that I could name. It seems to me that we need those specialists, and we need them very badly, but we need those men to come and stay long enough so they can really give us some information that can be applied - information, if you please, that they have brought with them.

DR. C. L. WHITMAN (Soudan): I think there is one quality in those who visit the fields, especially those sent out from the mission committees or the mission secretary, that those on the field will especially value, and that is the quality of openmindesness.

I could tell you of a certain committeeman who was supposed to be a building expert, who spent six months on the field, and when he returned he was as ignorant of building conditions in Nigeria as when he came to the field. We don't want men of that stamp. We want men whose minds areopen, and who have a certain sympathy for missionaries and with the new things that he will come across.

And then there is a special type of mission deputation that hasn't been spoken of very much tonight. I think it was mentioned once; and that is the man who works along spiritual lines. You can call him an evangelist, or you can call him a man who seeks to promote the deeper spiritual life, but I believe that there would be no field that would not welcome a man of that kind.

I am thinking of a man who went into North Africa, and who was used very much of God to deepen the spiritual lives of the Christians and so lead to a wider evangelization. Give us some men of that sort in order that the spiritual lines may be promoted as well as these other lines in which we have been speaking.

DR. G. W. BROWN (India): I would like to suggest as a very practical thing that in view of the fact you are going to have a large number of Sunday School workers go to the Orient, that you would do well (I am using this in the broader sense, of course - the whole Christian world perhaps) it would be well if we could in some way get them into communication with the India Sunday School Union. There have been calls during the past few years for experts to assist in solving a great many of the problems connected with Sunday School lessons and ministration.

I can't take the time to mention them here, but there are a great many of them, and a deputation of this sort would really do valuable work, provided it could stay in the country some time, and could get some insight into the traditions and the native psychology, and be of the open-minded type which several have already emphasized.

Then, persons of a similar type might assist in doing a valuable work in regard to the recommendation of courses of study to be taught in the mission schools.

DR. A. L. WARNSHUIS (China): I would like to add a class of deputation that has not been mentioned, which we have found helpful in China - that class of deputation that would come to our summer resorts and help the missionaries; men who have come and have helped to deepen the religious life of the missionaries, and strengthening his own spiritual experience; and I think also of some men who have been there in certain years and have lectured on the methods of missionary work, apologetic questions, history of the expension of Christianity, and the things that will help the missionary personally in his work.

I might say that China protests very strongly against that conference being held in Tokio. The officials of the China Sunday School Union have protested very strongly, and the question is still an open one, and I hope you will join in China and see that the conference doesn't come off in the Far East.

We have a globe trotters coming all the time (this may not affect many of the people here tonight, but we are on the line of world travel, as, for instance, in Shanghai we have a hundred or more coming there every week) and it seems to me we ought really to face the question of having an agency there which will make these people understand and see the missions, for the missionaries haven't time to be guide to these tourists. We can't personally conduct them, but there is an interdenominational problem there. Why, we could use a man and woman giving their whole time to welcoming these people and helping them to get a right idea of missions.

I am thinking of [illegible] who went into North Africa, and who was used very much of God to deepen the spiritual lives of the Christians and so [illegible]. Give us some men of that sort in order that the spiritual lives may be promoted as well as these other lines in which we have been speaking.

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And then there is the question whether we can't do something to help by putting literature on board those steamers which will help those people to know what missions are, so they will get other ideas than are floating around in the smoking rooms.

THE CHAIRMAN: I wish we had time to continue with this discussion, because I feel we are getting into some important questions. I am not going to ask you to vote on this question. I would be very glad to recommend, from a deputation standpoint, it not be held in Tokio, but otherwise I wouldn't commit myself in my position as Chairman.

I want now to take the subject (and the Interchurch is interested in this subject, I think, as much perhaps as any other that has been introduced here) the subject is "What Departments of the Interchurch World Movement should especially be promoted in the Various Fields?" We are going to throw that out for general discussion as we have in the others.

Now, I am going to throw all these questions out at once for half an hour for discussion. I think we will have to shorten down the speeches to three minutes. If one speaks on one department, let some one take another, and let us cover this whole range of departments with emphasis particularly upon this evangelistic question.

Would it be possible (now I am not asking this question for myself) but would it be possible in any field; in a field like China, between now and next Easter, to project anything of that evangelistic nature, or in a field like Japan or India? That is the question I want to throw out here. Who will be the first to speak upon this question?

DR. G. W. BROWN (India): Before we take this up we really ought to have our bearings pretty well about some of these things. Now, these subjects are being worked on through organizations in the field; some of them very effectively. Take the evangelistic matter, for instance. That has been worked on in India for several years, ever with an increasing emphasis and increasing results. Now, the thing that is in my mind is this: What attitude are you proposing, or what attitude may be suggested for this organization to take in regard to the matters already there?

Then you have something down here with regard to the training of leaders. Now, a committee of the National Missionary Council of India for a number of years has been working on that problem in India.

This last question in regard to deputations has gone into so wide a field that my last thought is that this also would go into an equally wide field. I think we need to be perfactly clear about that before we can be very definite.

THE CHAIRMAN: You have touched the very point which we had in mind. The very reason why this question is upon this program today is this: Is enough being done on intercession or on stewardship, or evangelism; or do you have work so that we need to make no special promotional work there?

And then there is the question whether we can't do some-
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That is the question which we want to draw out from this missionary group upon all these lines.

DR. BROWN: My feeling is this, that there is not enough being done along any of those lines. Probably all is not being done that ought to be done, or even that can be done, but a very difficult problem is that when all these organizations are working with all their might and main, or what they think is all their might and main on these subjects, for us to come in there from this end in any way to suggest to them that we know more than they do about it, or that they are not doing their work, and that we are going to show them. It might not have the very best effect that we desire. I think we ought to be tactful in anything that we suggest at this end.

THE CHAIRMAN: I am glad Dr. Brown made this remark, for I think we are forgetting the whole approach we are making, and that is through the existing otganization. We have to keep in mind that thought continually.

DR. HARRY FARMER (Latin America): It seems to me that in all of this work which we are planning to do through your department we ought not to be too hasty about it; that there ought to be plenty of time for investigation beforehand - that is to say that while a conference of this kind will give you a great deal of information, still there ought to be considerable correspondence with the field itself as to just when such a plan or such a scheme should be presented.

In the Methodist Centenary we found, after a great deal of discussion, that we had better not try to put all of these plans into effect on the field while we were at work putting over the various campaigns at home. We required so much from the field; we were sending questionnaires one after another out through the field, and we were calling home both missionaries, national and native preachers to help us in our work here, and for that reason we are just about now putting the Centenary program in effect on the field. Dr. Ward, who went out to China, went out there for the double purpose of putting the Centenary plan and program into execution on the field, as well as to visit the missions of other denominations to get them interested in the Interchurch Movement, and to help them with the preparation of their survey.

In attempting to put this whole program on the field - the Centenary program being practically the program which you outlined of the intercessory program, the stewardship program, the life service program, and evangelistic program, and eventually the financial - we have appointed what we call Centenary Secretaries and there is such a man in Mexico, in South America, in India, and Dr. Ward in China. Some others have been projected along this particular line.

I think this can be done. The missionaries and the native preachers who came to this country from the foreign field were pushed into the program here at home. They visited the churches; they visited the large conventions; they visited the

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Columbus Exposition; and now as I read the papers published on the field I find that these men have gone back and are writing about this thing, and are putting campaigns through by district conferences and institutes, and the reports come that such a church in such a place has been put on the program, and they have had so many at the altar for life service, and they have raised their funds, and so many tithers, and so forth and so on.

I believe it is possible, but I don't know, your program is so much larger, taking in all of the missions, whether you can do it tomorrow or the next day, or whether it will be next year.

THE CHAIRMAN: I thought that we have been very careful about that, and that is what we are planning not to do - to hurry. Some urged upon us the calling of this conference last September, and a rather feverish program, but I think I can say to you that there is going to be no undue haste in this whole program. There is going to be a great deal of care and a good deal of planning, because some of us approach this from the pradical missionary end, and we are going to keep that kind of approach. But, at the same time, we must be approaching; we must be studying; we must be getting at it from standpoint or another.

DR. ERNEST RIGGS (Turkey): In the year 1905 there came through Turkey a gentleman by the name of Frenson, regarding whom I don't know very much, but he was an evangelist, more or less independent of any board control. He came through Turkey speaking in different cities and missionary centers and had a wonderful influence. One of the secrets of his influence was his being able to bring direct first hand messages of evangelistic work which he had carried on in China, and I forget what other countries of the Far East.

It was a new voice; it was a new world idea which gripped the people there, and it was a wonderfully helpful thing; and as this matter was being spoken of I thought I would recall his visit to Turkey, and possibly some other missionaries may recall his visit to other fields of the missionary world, and suggest that the Interchurch World Movement might have evangelists at large who could do just that thing, going from field to field upon the invitation of the missionaries, to carry on this wider evangelistic campaign.

DR. L. D. WOODRUFF (Bulgaria): The mere calling of this conference indicated that the Interchurch World Movement didn't want to take any ill advised steps or overhasty steps, but it seems to me that the Interchurch World Movement can do a thing that no other organization can do, and that is the providing of a place to which the missions can refer in time of any particular need, for any particular kind of promotion that they feel it needs in their mission.

I would suggest that this Movement publish a tract or a little pamphlet, stating in its own way the history of the organization; its purposes, the whole plan as outlined; what is sought to do in cooperation with the missions; in such a way as to make it attractive to the different mission fields, and then these mission fields can feel perfectly free when any of those

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problems come up to get in conference with this Interchurch World Movement, and invite them to help in suggesting men who might meet that need.

Now, we need missionary education in Bulgaria. It is a little bit difficult for us younger men to educate the older men, and we want to be educated by the older men. We need somebody to help us. It is a fact that under the older training the churches are such that it would be impossible for any of the younger missionaries to belong to one of those churches where we sometimes administer the communion and receive people into membership we couldn't accept the creed; they couldn't accept us with our creed.

Now, there is need of education, Who can do it. I say it here that this is a tremendous need. Now, some mission field would call for one type of missionary teaching, and I assume here that in the breadth of vision of this Movement that it would be prepared to supply a conservative teaching for those who wanted a conservative teaching, and a more liberal teaching for those who sought something more liberal. (Laughter)

THE CHAIRMAN: You call that missionary education?

DR. WOODRUFF: I do. We don't doubt the mission spirit of the older men at all, and when they get acquainted with us they don't doubt us, and yet there are changes.

Then, there is another thing, especially in our part of the world, where we ought to have promotion work with experts in dealing with non-Protestant Christian bodies.

Now, I was talking with Dr. Haskell tonight and we were trying to make up our minds whether it was really just to come out and push a great Protestant anti-orthodox proposition in the face of a nation which calls itself Christian; just as our West calls itself Christian. It is really kind of a home missionary work that we are doing in a Christian country, and some of the older missionaries took an attitude, picking up certain small details of the thing, and opposing it in such a way that Protestantism has received much antagonistic criticism, and we need to tide over that crisis.

It is a very much a promotional work along the line of getting the cooperation of the two churches. Now, for instance, what should be out attitude toward the orthodox church? We don't cooperate with the Catholic Church, and yet we missionaries feel that it is not quite the same as the Catholic Church; that it is nearer the Protestant Church.

So we need promotional work all through the Near East in that respect, and we should like to have this Movement have in mind experts whom we call call upon.

THE CHAIRMAN: I must caution you now, that is one of the most interesting subjects, and there has been no subject introduced today that I am more interested in, but I don't feel that that is just in the purview of this conference, personally, so I would like to sit down with you and discuss that subject at considerable thinking, but we are thinking now of just the promotion-

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feature of the churches that are already in, and I feel we should not discuss this. We have two committees to meet tonight; that is, the General Committee, which was appointed; then we have the special committee. I hope you will be on time tomorrow morning at 9 o'clock. We are going to have these committee reports first. I believe the committee reports will deal with many of the questions that are in our minds at the present time.

DR. TILFORD (Africa): There is one subject that has not been touched upon in the discussion, and that I hold is one of the most vital in missionary work everywhere, and in Africa in particular, and that is the question of the relation of the Interchurch Movement to industrial relation conditions on the mission field.

I can't speak for other people, but for Africa I made the statement frequently, and it has never been contradicted yet- that the commercial and industrial agencies in Africa today, their influence for evil is far greater than is the combined influence of the missionaries for good, Now, if the Interchurch Movement can find some way of Christianizing in some small degree the impact of these commercial and industrial relationships upon a native people there will be done a work of the utmost importance.

The late Dr. Joshua Strong of the American Institution for Social Service projected a scheme just before he died that would have had some bearing upon that, but unfortunately he died and the thing dropped. But bear in mind this fact, and Dr. Springer and Dr. Johnson will bear me out, that when I say the influence for evil of these commercial and industrial agencies in Africa today is greater for evil among the native populations than is the influence of the missionaries for good, I say it is up to the Christian men of America to do something to counteract that in some way - to find a way or make one!

REV. JOHN A. HOWARD (Bengal): Personally, I would say that decidedly the most important thing that the Interchurch Movement can do is to send men out to help the missionaries themselves in deepening their life touch with the Master. Now, we are close to the Master. We are not so terribly occupied for Him that we have no time with Him. If we can get in touch with Him, then we are going to do something, otherwise we are not so personal. I feel that a man who has specialized on the deepening of the spirit life can come out there, and will be decidedly the most important phase of the work that the Interchurch can do.

DR. B. L. KERSHNER (Philippines): I have been profoundly interested in everything that has been said today, especially in the discussions of the evening. I find myself asking the question through all these discussions, what are we actually going to get, as far as we men on the field are concerned? And it seems to me that is one of the crucial points.

Now, I suppose this is true in every field, as in the Philippines, that we are working, our missions are working, our evangelical unions are working, our Y.M.C.A.'s are working - everything we have is working to promote every object. I don't know one single thing that has been named on this program here that we are not working at, and are working at with all our might.

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We are pretty close to America, and are pretty closely in touch with American methods. I think some of our missions are just as up-to-date as anything I see in the United States. We are right on the ground, and we are doing everything we can.

Now, what is the Interchurch going to do for us? I have just this suggestion: It seems to me that wherever the Interchurch can put improved machinery back of our work, that is what we would like to see it do - go back of the work of the several missions back of evangelical unions for this great matter, for intercession. Have you got anything that will help us to promote the whole idea of intercession among our missionaries, but especially among our native churches? What have you got for that? What suggestion have you got for our Philippine native churches to promote that intercesional idea? What can you do for us to increase our stewardship?

Now, we are facing the question with our native churches. We have a great number of native churches. They are growing; they are intensely enthusiastic; they are full of the spirit of national life; they are going and looking forward to what they call their national aspirations, and they are anxious to follow anything that will advance them nationally and religiously.

What can you, Mr. Chairman, as an Interchurch, put back of them to increase their efficiency in the matter of stewardship?

Those are the things that we want. We want the Interchurch to put back of us something that will measure up; some machinery that we can work and that will do the work, will deliver the real goods, when it comes to something in the Philippine land.

Now, I think that is a problem on every field. I doubt whether the same thing in the Philippines will bring results in India. We in the Philippines can work practically anything you can work in the United States. We are getting Americanized over there. We are coming along, and we are anxious to see something come out of this Movement that will go right back of the machinery that we have got and give us added efficiency.

THE CHAIRMAN: If you will suffer the Chairman just a very few minutes in closing - not more than five, and perhaps three - let me say that I think Mr. Kershner and Dr. Farmer and one or two who have spoken this evening have touched the genius of the Interchurch. In other words, it is this; not that these things have not been promoted before, my friends, for all the things that the methods have changed; the approach has changed, and, most of all, the opportunity and the demands have changed.

The old methods are not adequate; they are not adequate in China; they are not adequate in America; they are not adequate in India - not to say, Dr. Brown, that you haven't been working at it, for this must be builded upon the broad foundations that you have laid in your work in the foreign countries, or the work would be impossible.

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I believe out of the war there has come an opportunity to go forward. Either one of two things must be true. It seems to me that there will be a going back such as we never dreamed following the war; or there will be a going forward - one or the other. And I think this group stands for the going forward, as I know you do, or you wouldn't have come on this shore.

O, the vast amount of material that has come to us today out of this conference. I don't think you realize it. As you have been sitting here quietly I don' think you have realized the problems that we have been facing with the boards; you haven't been realizing the problems that we have been facing as to whether we should project anything. We want to do what we can, but that is the question: What is the line that we should take?

I am waiting with a great deal of eagerness the report of this General Committee, or this Committee on Findings, and then these special group committees tomorrow. And particularly to the Committee on Findings do I want to say this: I Hope you will look at that task, the foreign message to the churches, with a good deal of seriousness.

We haven't said anything about the home campaign today. Beginning two weeks from today there are to be many metropolitan conferences and state conferences and teaching conferences - not the old hippodrome type, but conferences.

We have here what we call a conference textbook. We have xalled 72 pastors and leaders, and they are going out to teach, not to speak, not to make any spellbinding speeches, but to teach some of the great essential things of the Interchurch and the things we stand for. Probably 15,000 people will be in all those many conferences - only two or three hundred in each conference - but they will be brought up from every state in America, and from every county in the state, to those state conferences. Now, that is the first.

Second, beginning in January, we are going to hold a series of preachers' conferences in each state, where we shall attempt to bring all of the Protestant ministers in a state to face the total results of these surveys.

Then, following those conferences, we are going to go down and hold a convention in every county in America. I have noticed today continually two notes in this conference as it has come. Every time, I have noticed with interest, it came on deputations. It came earlier in the day on another subject. These great centers like Shanghai and Tokio and Calcutta sound the surfeited note, I think we can call it, the note that we have just had.

And then we get this note from the middle of the Congo - this man that hasn't seen a white face for a long time. Those two notes have been sounded clear here today every time anything has come up, not with any spirit of debate, but just almost unconsciously we have sensed those two notes every time they have been here, every time that any problem has come.

Now, that is the same in America. You talk about a convention in New York City, and as one pastor said to me the other day, "O, Lord, deliver us!" That was his word. Yet right over against that, I had a deputation travel from a state several hundred miles and ask that one of these state conferences be put in a city. He said, "Somehow or other, because we are not a capital city, we have been passed by, and yet we feel that we are a city that represents that section of the country. We want one of these conferences."

And then when you come down to the county seats, many of the county seats all over America are beginning to ask that we have these training conferences in the county seats, and there are 3,000 of them.

Under God, we are going down to the last township in the United States, and this whole Christian propaganda can never accomplish what it must accomplish by simply going to New York and to Pittsburgh and to Cincinnati and to St. Louis and to a few of the great centers. We have got to go down.

May we quietly bow our heads in a few moments of intercession.

...Prayer by Dr. Correll...

....ADJOURNMENT.....

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Third Session

FURLOUGHED MISSIONARIES' CONFERENCE
Wallace Lodge, Yonkers, N. Y.
November 17-18, 1919.

(Tuesday Morning Session, November 18)

Session opened with singing followed by prayer.

DR. CORY: I am sure after the wonderful day that we had yesterday that we approach this morning with just a feeling of anticipation, as we think of some of the subjects that we are to discuss. I just regret the limitations of time. Every time I get a group like this together I say that never again will we call them together with such limitations of time.

Now this morning I am going to ask the various groupings to bring the opinion of each of the groups. I wish that we might have an expression either in written or verbal form from each of the groups here regarding this whole program after all of the discussion. Then following that we will ask Dr. Boggs to report for the Committee on Findings, on the whole matter, representing all of the groupings.

First of all may we have the word of the North Africa group, which I believe consists of one person?

...Dr. Hunt, Egypt, stated he was not present when the announcement regarding these reports was made, and that he would have something to say for North Africa later...

CENTRAL AFRICAN GROUP: (Rev. A. U. Marsh, Belgian-Congo) The Central Africa Group made the following motions:

"Moved that the territory from Senegal to the border of the Kameruns be considered as West Africa in the geographical c-2 grouping; it, however, being kept in mind that West Africa has much in common with Central Africa.

"Moved, that the Conference draw up a statement in a concise form dealing with the Interchurch World Movement's idea regarding the devotional life, stewardship, and evangelistic responsibility, and that this be sent to the missionaries on the field, and they in turn to present it to the native church as they see fit.

"Moved, that the Missionary Review of the World be requested to open a department for the discussion of the methods used successfully by missionaries on the field.

"Moved, that one or more missionaries of the various fields be invited to spend a week in New York, just before returning to the field, to study the Interchurch World Movement and then be appointed to present the Interchurch World Movement to the annual conferences of the various denominations, and at the general conference of all the Protestant Missions."

DR. CORY: You have these motions before us. I am sure that Dr. Boggs will notice the one regarding the general statement from the conference as a recommendation to the various missionary groups on the devotional life, stewardship and so forth.

Do you have any questions to ask Mr. Marsh on this report? There are two or three mighty fine things in there--that matter of these missionaries studying the Interchurch World Movement, week by week, perhaps before they go out. That is absolutely a new suggestion to us, and one that I instantly see has great value. Don't you, Dr. Haggard?

DR. HAGGARD: Very great.

DR. CORY: Any questions?

QUESTION: May I ask what the suggestion was in regard to the Missionary Review of the World?

MR. MARSH: It was along that line of experts, so that those in the various fields who have made a success in any particular line of work might give their messages through that channel.

QUESTION: Is not that already being done? What is new in the suggestion?

MR. MARSH: I don't think it is being done. We are trying to work it out in the Congo. In our Congo Mission News we have a column for that purpose. The suggestion brought out in the African group was that the people of Central and Western Africa were doing something that we were not doing in the Congo, and that if their successful methods were put in the Missionary Review of the World we would get their views and methods in a shorter period than if we had to find out ourselves.

DR. CORY: I wonder if this group knows that the World Outlook has been taken over and made the official organ of the Interchurch World Movement. We have the most cordial relations with the Missionary Review of the World, and we would be very glad to bear this word, but it is intended that the World Outlook shall more and more become a medium for these special methods. The Missionary Review of the World has a little wider scope. I am wonderi ng if the African group would be willing to include the World Outlook in that statement, because of its official connection.

MR. MARSH: The suggesti on was that we asked the Interchurch World Movement to put out a magazine.

DR. CORY: Well, we are already putting out the World Outlook. We are bringing you down to date upon that question, and I am glad you didn't know it because it is a revealing fact that there is an opening there, and that there is a desire for us to serve in a special way.

[illegible]

MR. CORY: [illegible]

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DR. HAGGARD: [illegible]

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DR. HAGGARD: I would just like to ask again for that geographical limitation?

DR. CORY: That will be given to you from this report of the Stenotype operator. I will say that we submitted this geographical grouping which you so kindly gave me yesterday and aside from one or two regarding Africa the whole thing was voted as proper, that we should follow these general geographical groupings.

DR. SPRINGER: I just want to emphasize that matter of getting the genius and spirit of the Interchurch Movement to the native congregations. We discussed how to do it, and we thought if the Interchurch Movement could have a statement prepared perhaps chiefly by missionaries who would know the difficulties, that could be translated into the various native languages, with necessary modifications, that it would be very very important for the Interchurch Movement.

SOUTH AFRICAN GROUP: (Rev. James D. Taylor)
"A brief summary of the particular problems to be met in the South African field will be the best introduction to the consideration of the point of approach of the Interchurch Movement to that field.

"First, the Movement will have to deal not only with a group of missionary societies representing several European nationalities and a wide range of denominational affiliations, and the native churches connected therewith, but with a European population of one and a quarter million. There are in the life of this European population several large ecclesiastical denominations, each with its own mission work whose home base is in South Africa itself. The same line of approach which will reach the foreign missions and their native constituencies will not reach the laity of these large European churches in which, generally speaking, there is a large amount of race prejudice and a small amount of missionary enthusiasm". That perhaps needs a little modification, that is, that the Dutch Reformed Church and the Wesleyan Methodist Church of South Africa have been and are doing very important work, and yet, generall y speaking, I think that is true of the European population.

"Second, there is an amount of overlapping and multiplicity of agencies which the cooperative organizations, such as the General Missionary Conference of South Africa, and the local provincial and territorial conferences, have thus far found a problem almost defying solution.

"Third, Nationalistic movements and other causes have led to the establishment of a large number of independent so-called Ethiopian churches which are not approachable by any existing machinery either of the cooperative agencies or of the foreign missions of the local European ecclesiastical establishments.

Third Session

"Fourth, South Africa is the only part of Africa in which German mission work has been permitted to continue. These missionaries have been entirely cut off by war conditions from cooperative enterprises and the bitternesses of the war will make the problem of re-establishing relations with them an extremely delicate one.

"Fifth, the native population, particularly that part of it which has been influenced by missionary work, is in a more or less touch state, and while they will enter heartily into the program of the Movement, great care will have to be taken to give full place to the native church. We would stress the need of every aspects of the Movement's program, spiritual resources, the educational, life-service, stewardship and the industrial relations.

"We propose the following method of approach:
(a) that the aims and scope of the Movement be placed as early as possible before the sub-committee of the General Missionary Conference of South Africa, and that that body be the one through and in cooperation with which the Movement shall carry on its activities in South Africa. The machinery for approach to the native church and to the local European churches can best be set up by that body. That free use be made of the literature of the Movement, but that all arrangements for its translation and distribution be committeed to the committee of the General Conference. (b) That the Interchurch World Movement place at the disposal of the South African Conference at its earliest possible moment an expert on survey of its field. The necessity for such a survey has already been officially recognized by the South Africa General Conference, and an invitation for this assistance extended. (c) That the Movement place in the South Africa field for at least one year an official representative who shall assist the conference committee in setting in motion the Movement's program and shall help to head up that program at the next meeting of the conference in 1921

I might say regarding method (b) that two years ago at the conference on Africa held here in New York a recommendation was made to the Missionary Boards of America that such expert for survey work of South Africa be furnished with a view to helping the South African Conference to overcome this tremendous problem of overlapping which exists in that field. Following out the vote of that conference I entered into correspondence with the committee here referred to and also with the Committee of Reference and Council, and have been trying to negotiate the sending of such a man through the Committee of Reference and Council. I have now come to the conclusion that the Interchurch World Movement is the best channel for getting that man on the field, and therefore this resolution. We certainly feel that that will best meet our need in the immediate future.

DR. CORY: Allow me to say Dr. Haggard that in every instruction yesterday I said that the survey matters did not come within the purvi ew of this part of the conference, so I am sure

Third Session

that he will exonerate me from this resolution (b).

MR. TAYLOR: May I say that the survey does not mean a survey with regard to the formation of a budget.

DR. CORY: Then it comes within our purview.

MR. TAYLOR: This refers to the matter of distribution of forces, the efficiency with which the work is being carried back.

MR. CORY: I take it back again. You talked too much. (Laughter)

Mr. Taylor: (d) "That an important part of such agent's work (referring to (c) would be the organization of a missionary education movement amongst the European churches of South Africa." Let me say that also has been put in motion before the Interchurch Movement had come into existence, through the Missionary Education Movement and we are hoping to bring it to pass in that way, and certainly a part of the Interchurch World Movement work.

"(e) That the Movement undertake in cooperation with the South Africa Conference the sending of a commission of Christian business men, both English and American.. to study the question of the creation of local industries for natives, and the study of the industrial relations of natives generally."

DR. CORY: Idon't know how you feel, but I wish we could take that document and study it for the next half day because of the great principles which have been outlined. It is perfectly wonderful to me that such a thorough-going document could be prepared in the brief time that we have had.

What did you mean by that word, that the native churches are "touchy"?.

MR. TAYLOR: I hesitated what word to use there. The whole situation with regard to the educated native of South Africa is a peculiar one at the present time. I don't mean the native only who was educated in mission schools, but also in the towns of South Africa. Johannesburg is really the base for native forces throughout the whole of South African field, and partly as a result of certain legislation, partly growing out of war conditions, partly out of general and social and industrial conditions of the native, the mental atmosphere of the native is very different from what it was a few years ago, and whether the word "touchy" is just the word to express it, I don't know. That was the word that occurred to me in suggesting the delicacy of our approach to the native.

DR. CORY: That is what I thought you meant. I think there are two or three other countries here who could use the same word with that same content.

MR. TAYLOR: Perhaps I could suggest the word "sensitive".

**CHINA GROUP:(Dr. A. L. Warnshuis) In China a general committee is being formed by the Continuation Committee at the request of several of the missions. This committee will be predominately Chinese in its membership. It is felt that the Movement should be an indigenous one, fostered through this committee with the help of the Interchurch World Movement.

The following aims are suggested: The awakening of the Chinese Church, challenging them to the same devotion and sacrifice which is being evidenced in the home churches; extension of the survey to local fields and churches that is, the extension of the China survey that is already under way; third, a drive for the gift of life for the ministry in the Chinese schools and colleges. That is already being planned for; fourth, greater stewardship gifts; fifth, extension of the evangelistic spirit and work; sixth, religious work for young people, such as Sunday Suhool work, Vacation Bible Schools.

Suggestions as to what help the Interchurch World Movement may do for China in common for all mission fields: First, help finance promotion on the field; second, preparation of educational material, such as literature, slides, films, exhibits, which would be on such subjects as the following:

(a) The Christian Church around the world
(b) Moral reforms
(c) Hygiene and Sanitation
(d) Child welfare
(e) Good citizenship
(f) Charities and corrections

Third, speakers from the United States; fourth, bulletins as to the progress of the Interchurch World Movement in all the world; fifth, making possible the holding of numerous conferences and conventions. With reference to these conferences and conventions, it is suggested that they be indigenous in their organization and control, and for the purpose of development of religious life and training in Christian service.

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The special methods for China:

First, promoting moral reform along the lines of anti-narcotic, anti-alcohol, anti-polygamy, and the social evil, etc.; second, industrial relations. Of course, there is just a great deal wrapped up in just those two words "industrial relations", and; third, the sending of experts for the study of special problems. We believe that general commissions have failed of any large usefulness, but we favor the sending of specialists for intensive study of specific problems..

With reference to work among foreign-speaking populations we urge the appointment of men of large capacities as preachers in such communities as Shanghai and Peking. We have had preachers there, but it is felt--I believe Mr. Julian Arnold, Attache of the American Embassy at Peking feels that we ought to send men who might draw ten thousand dollar salaries, for those communities that are now becoming so large, and are so difficult, and yet would command the services of very able men.

**Dr. Luce, Secretary, China Group, made presentation of report.

Third Session

DR. CORY: Here again is a wide range of material which is of great value. May I ask you this question, Doctor, you used those two words, "Industrial Relations". I didn't just quite sense whether you meant that should be indigenous in its investigation and in its control, or whether you meant that the Department at home should send specialists? What was the thought of your China group upon that.

DR. LUCE: Well, I hope I am expressing their thought. Certainly it would be mine, that we were thinking of how the Interchurch World Movement should help in this, that they should take the initiative, and help work it out out there. I doubt whether at the present time there is any movement ready to take that up, and inasmuch as the Interchurch Movement has already gotten hold of the idea, and inasmuch as in China we are at the beginning of this industrial period, we ought to plan so as to avoid many of the problems that are facing us here in America now. It is coming surely, and it is coming rather rapidly, and the whole matter ought to be studied with the greatest thoroughness so that we shall not be caught napping, so to speak, and the full problem be upon us before we have even begun to study it. This is the time it can be studied, and perhaps some guidance given to it to prevent much sorrow and suffering in the future.

DR. CORY: Dr. Haggard, I want you to note, as a member of the Cabinet, and as an Associate General Secretary, that these words "Industrial relations" has appeared now in two reports at least--if not three. I think in three of the reports that the feeling is that this whole investigation of this whole industrial relations attitude should be extended out to the field. Of course, that is far beyond any scope that any of us anticipated when that Department was established. That is a reaction coming out of this group that will be absolutely new to the department itself, I think, except as far as Europe is concerned, and at least to the Executive Committee. So you see again the doors we are opening.

MR. DANIEL H. KULP: I would like to emphasize also that point of industrial relations. It has been my privilege to be working for the last several years in the heart of the biggest industrial district in China, and I could give you some data and information here this morning that would make you all sit up and take notice, I am sure, as to the importance of extending just this work out there to China.

Now there was a committee in connection with the China Continuation Committee several years ago which was called the social application of Christianity, and it seemed just about the time that we were ready to recommend that definite machinery be set up to study this problem, and to serve as a clearing-house on this particular problem between the East and the West. The committee died, and was merged with other work, and it hasn't been given specific attention so that this Interchurch World Movement in its Industrial Relations Department can serve in a

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peculiar and wonderful way toward the solution of the problem of industrial relations in China, which is growing very rapidly, as has been intimated, and very seriously.

DR SPRINGER: We didn't mention in our report (Central Africa) the de-landing of the natives which will lead to poverty when they are entirely dependent upon labor in the industrial situation which is already under way, but it is not too early to have the department watching, and then being in touch with the industrial groups in Europe and in America where the boards of control are located, if some precaution is taken now--pressure put on now--Central Africa might be saved some terrible consequences later on.

DR. CORY: I want Dr. Haggard to watch my statement very carefully and to check me in it at any point, for I am speaking now as an individual, but there was a good deal of questioning as to whether the Interchurch World Movement should create an Industrial Relations Department. There was a strong group in the various denominations who felt that no group representing in any measure the entire church should deal with this question in any way, even in the way of investigation--that that was outside of the range of the church, but there was a strong feeling on the part of some that was different. The General Committee happened to be in conference in Cleveland on May Day when the riots occurred, and there was a very, very strong feeling in that Committee, as we faced up to that whole question of anarchy and of disorder as it occurred there, that something ought to be done by the church itself, so this Industrial Relations Department was created. I think I am revealing no secrets when I say that every meeting of the Executive Committee since then, and of the General Committee, has faced the question as to whether it was wise to create it, and as to whether it should be continued, and after several hours of discussion every time we voted again that it was wise to create it, and that it is wise to continue it, with certain limitations.

Now all of us realize that there is great danger in a department of that kind, if it is going off on a tangent. Now it must not do it, because the minute it becomes allied with any particular group it is endangered. I don't know how much you know about these things. I didn't know very much about this situation, that there were so many groups with various social and industrial theories as we have discovered since the creation of this department. But what we must do is to keep on the broad lines of investigation, and as I believe Dr. Foulkes said, "We must not become partisan, nor neutral, but mutual in this whole attitude". And I think if we can keep mutual in our attitude we are going to perform a great service indeed.

Dr. Haggard, have I represented correctly the entire attitude?

Third Session

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Third Session

DR. HAGGARD: Absolutely.

REV. ALEXANDER PAUL: In this connection of the industrial relationships there is this question of the brewers going from America to start up their business in China. There is no question more pertinent among the Chinese students in America today than that. We were in Chicago last summer. They had several meetings, and some of us were asked to attend those meetings where these students discussed very thoroughly, and had literature on the subject from China, of what could be done to prevent the brewers from establishing their business in Shanghai and the different parts of China. I am wondering, Mr. Chairman, whether the Interchurch World Movement would add its influence in such a step as that?

DR. CORY: Just answering you hurriedly, Mr. Paul, and I am not prepared to give a judgment on it, I know that the Anti-Saloon League is organizing an international propaganda on that phase, and I feel that perhaps that would be out of the range of the activities of the Interchurch World Movement, and would come into the range of that great specialized organization. There is where we get again the question of specialists in the application of propaganda upon the field. In a meeting which I know was held only last Thursday the whole consideration of this problem with regard to both Latin-America and China was very much to the front.

DR. LYLE D. WOODRUFF: This whole question of limitations I see is very dominant, and probably must be in the beginning of the Interchurch Movement, and I wonder whether there ought not to be more time given to get our reaction on just this question of limitations of the Interchurch World Movement. As to the industrial phase of the work, in general, it seems to me that anything that pertains to our Christian life here is to pertain to the foreign field. We have an industrial creed of the Federal Council of Churches of Christ in America. That creed, if it is good enough for America is good enough for foreign fields. I don't quite see how we can be neutral in any great question affecting Christian principles, but it is just as difficult for me to see how we can be mutual. The Devil would certainly be willing to cooperate with the Interchurch World Movement, if it decided to be mutual.

DR. CORY: That is owing to your definition of the word "mutual", brother.

DR. WOODRUFF: I have been a pastor here, and I think I understand what it means. I have been up against the problems and I have tried to be mutual when I could, and often when I should but in this great industrial problem, after thorough investigation, which it seems to me is within the limits of the Interchurch Movement, then in any particular field where the problem is concrete, I think it is within the function of the Interchurch Movement to send experts to push for righteousness in the foreign

DR. HAGGARD: Absolutely.

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field in all questions relating to industrial relations.

DR. CORY: May I just answer that? You take the question of the steel strike. You will be interested to know that a committee is sitting today in Pittsburgh on the whole question of the steel strike, and will make a pronouncement to the churches They think that their functions are mutual, but perhaps one party or the other may not feel that the decisions are mutual, according to your definition. I was speaking more particularly not of any particular situation, as to the whole industrial theory that some people want us to line up with. There are great questions of righteousness which the Interchurch Movement is not going to "pussyfoot" on, or not going to straddle on.

DR. INMAN: Mr. Chairman, there are two different parts of this question which has been mentioned here. One was mentioned last night by the African group as to the relationship of American industrial organizations or corporations with Africa. Now I take it this morning probably a good many at least are discussing the question of industrial relations in their own countries.

Now, of course, it is all right to go over to the heathen Chinese and tell them how they can fix up their industrial relations, but as an old man of long experience I want to utter a word of caution about telling the American industrial organizations about what their attitude shall be.

Now if we get into this we are going to find a good many difficulties, and we may find that some of our large contributions are cut off, and a lot of things of that kind. Now I simply want to throw out that side of it because that is involved. I am sure that some of us may not realize the difficulties that we are likely to get into in getting into all of these industrial problems, and I believe we ought to deal with them, but we must be prepared for difficulties, if we do.

DR. CORY: I regret very much that Dr. Fred B. Fisher, the head of the Industrial Relations Department, can not be with us. He is in Europe. I do not want to hold this conference from any direction in which it wants to go. It was called, however, for one express purpose, and that was to find out the lines which we perhaps should undertake to investigate in the foreign field. Now I think we could say this day unitedly perhaps that it is very, very evident that of the whole promotional work under the whole surveys that the Interchurch Movement shall render on the field and that you want the Field Department to make possible, the industrial relations is one of the questions. Now we can go that far together, can't we? I notice some of you putting up your hands. How far would this conference go in favor of such a statement as I have made. Will you hold up your hands?

...Vote apparently general...

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([illegible])

Third Session

MR. A. C. SALLEY: (Brazil) Mr. Chairman, I voted neither "yes" nor "no" in regard to a question of that kind so far as the Brazilian field is concerned. If somebody from England should come over to tell us how we were to solve our labor problems, and to start a survey to help them in finding results, we probably would be somewhat insulted and disturbed. However, we can learn a great deal from the experience that England has had and is having with her labor problems. But now so far as Brazil is concerned, it seems to me that it is in the same condition as the United States and England would be. If a question like that could be put up to the Brazilian churches, and if the independent Brazilian churches desire to carry through such a program as that, through the help of the Interchurch World Movement, why it would be a great thing I think for the Brazilian church, but it must be put up to them, and they must decide for that part of the foreign field whether that should be put forward, and I would say that that principle applies to almost all.

DR. CORY: Were you present yesterday? That was the one note that we sounded, that all of this should be self-determination as far as the church is concerned.

Regarding the British business, you know, of course, that there are six different British commissions now in America. We don't notice them. Instead of being offended, we just don't notice them. That is my fear of some of these things--that some of these countries won't notice us.

DR. WOODRUFF: This that the brother has referred to seems to me to divide itself into two points, the native church, and the other foreign element in the native countries. Now the native church in the native countries have always felt insulted at anything we brought to interfere with their religion. They would feel no more insulted if we attack their industrial injustice, and we ought not to be deterred by their feelings in the matter. The other is the foreign population, for instance, the English in China. They are Anglo-Saxon; so are we. It seems to me we ought to make a bold attack, and we ought to have done it years ago upon the opium traffic, and now upon any phase of oppression.

DR. CORY: I think we must rule to keep to the general recommendations which are coming, and not get off into general discussion upon this question. I don't want to be arbitrary. I am not afraid of anything you may say, after some of the conferences I have been, but we have got to get these results. I can promise you this, that these intimations and these requests will be put to the Industrial Relations Department for investigation and for study, and for consultation with this group, that is, country by country. Further than that I don't think we can go this morning.

Third Session

We have only got ten to the third country out of twelve, and we have got a general committee report and other things to discuss yet this morning, so I am going to ask Mr. Haskell of Europe to present his report.

EUROPE GROUP:

(MR. HASKELL) At a meeting of our Bulgarian Evangelical Society just before the war, a society embracing numbers of both the Congregationalists and Methodist churches, and some of the few independent Baptist churches, resolutions were unanimously adopted asking the two Boards, Congregational and Methodist, either to do their work in the country as one body, so as not to make the division prominent in the eyes of natives, or that one board withdraw and leave the field to the other. The Federation of Churches in this country takes the initiative in some communities where there is an excess of denominationalism, in making suggestions on that line, and I wish that the Interchurch World Movement might function in that way to some extent in the foreign field, in making suggestions in the line of cooperation.

As to geographical grouping, the Balkans are really a part of the Near East, and we men who are here feel that it would be well to unite them with Armenia and that part of the world, as the Near Eastern group.

We have great need of visits from deputations which could strengthen the spiritual and moral forces, tend toward conciliation of races, and study on the ground the possibilities of reviving the Eastern Church, and bringing about cooperation between Orthodox and Protestants.

Our small and conservative mission (I speak not only theologically, but of conservatism in social and economic lines) has fallen into rather deep ruts. It needs the big vision of the Interchurch Movement especially on the lines of stewardship, life-work and most emphatically of all, industrial relations. Bulgaria is a country of small farmers and never will become Bolshevist, but moderate socialism in the form of an agrarian party now practically controls it. This moderate socialism is really an idealistic movement, organized by graduates of European universities, and it is a tragedy that no religious body has taken enough interest in it to understand it, or try to guide it into religious lines. The Christian forces of the Balkans need the help of the Interchurch Movement in enlarging the scope of their sympathy and effort, without committing them to particular economic theories.

MR. RIGGS: (Turkey) Perhaps this isn't exactly a question, but I would like to get a further expression, if it seems wise to you, on the matter of this geographical distribution, making instead of four groups, North Africa, Turkey, Persia and the Balkans, one group called the Near East group. There has been

so much of united work in the Near East, and so many of the problems are united in the Near East that it seems to me it would be worth considering seriously this plan of uniting all of these groups which have been made by the Interchurch World Movement under the one head--the Near East group.

DR. CORY: There are only three groupings, aren't there, North Africa, Europe and Turkey.

MR. RIGGS: North Africa, Europe, Turkey and Persia.

DR. HAGGARD: I may say that in the beginning we did anticipate combining in our survey this section of Europe with the Near East. It was also a question as to the location of Siberia, from our point of view as you see in the statement that has been given to you by Dr. Cory. I think there is a real point to the suggestion that has been made here, but our great difficulty was and is that of finding men who could understand, that is, to head up this section--a man who knew the entire problems of the Near East so that he could talk intelligently, or survey intelligently, Persia and Turkey, with Armenia and these Balkan States. We find men who know the Balkan States, but they know not Turkey, or vica versa. It has been a very difficult problem for us.

MR. WOODRUFF: I think that it would be easier to find a man who knows the Near East than it would be to find the man who knows Austria, where I think we have the only other Protestant missions in Europe, and the Balkans, or Siberia and Constantinople.

DR. HAGGARD: We will make careful note of all these suggestions. We are very glad to get them.

INDIA GROUP: (Mr. Raymond P. Currier) I feel after hearing these previous reports that our report lacks penetration and concrete detail. That certainly isn't due to a lack of discussion. Perhaps it is due to too much discussion. It also may be due to the fact that we found ourselves, the India group, rather widely diverse, representing hetrogeneous elements, and no one of us seemed to know anything at all about anybody's else work. We had to spend a good deal of time getting related to each other.

DR. CORY: Which shows the necessity of an Interchurch Movement. (Laughter)

MR. CURRIER: We took the matter topically, according to the agenda, and under No. 6, A. agreed that the scope should be first, surveys of the needs and of the resources, by resources meaning the resources of the native churches; what they could contribute financially, or otherwise, to the Interchurch Movement,

[illegible]

so much of united work in the Near East, and so many of the problems are united in the Near East that it seems to me it would be worth considering seriously this plan of uniting all of these groups which have been made by the Interchurch World Movement under the one head--the Near East group.

DR. CORY: There are only three groupings, aren't there, North Africa, Europe and Turkey.

MR. RIGGS: North Africa, Europe, Turkey and Persia.

DR. HAGGARD: I may say that in the beginning we did anticipate combining in our survey this section of Europe with the Near East. It was also a question as to the location of Siberia, from our point of view as you see in the statement that has been given to you by Dr. Cory. I think there is a real point to the suggestion that has been made here, but our great difficulty was and is that of finding men who could understand, that is, to head up this section--a man who knew the entire problems of the Near East so that he could talk intelligently, or survey intelligently, Persia and Turkey, with Armenia and these Balkan States. We find men who know the Balkan States, but they know not Turkey, or vice versa. It has been a very difficult problem for us.

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DR. CORY: [illegible] Movement. (Laughter)

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Third Session

and second, stimulation in the indigenous Christians of a Christian consciousness, or as one member phrased it, "an intelligent interest in Christian Movements". In connection with this, in what might be called a minority report, was the suggestion that the scope ought to include the linking of the churches in India to the American churches on the same level, making them feel that they are a part of the Interchurch Movement, coordinate with the Western churches--not subordinate to them.

Then under No. 6 (B.), the common methods--first, utilize and cooperate with all existing agencies; second, to utilize the vernacular presses as far as possible. And here there was a strong feeling that this would be exceedingly difficult for India on account of the very many languages, and the relatively few native people who are capable of carrying on translation work, the difficulty of getting native people in these many languages to translate accurately and satisfactorily things presented to them from the West. Nevertheless, it was felt on the whole that it was possible to utilize the vernacular press, and that it should be done as much as possible. Third, reaching the native churches directly, that is, not through the missionaries, but through their own indigenous organizations and officers.

Under No. 6, (C.), as for special methods, none were suggested by the group outside of these which we felt could also be general methods used for all fields.

Under No. 6, (D.), it was suggested that deputations of good live men from the West should address various groups of missionaries and natives on the plans and purposes of the Interchurch World Movement. There again the Indian group seems to have either got a misconception of what it was to do or lacked penetration into the problem in limiting the deputations to matters concerned with the Interchurch World Movement. The previous report seems to have gone much more widely into general problems of the field and mission, whereas the Indian group understood that it was to propose something simply for the promotion work, not for other things, and in this connection it defined various groups of missionaries, as for example, the Annual Missionary Conferences and native conventions.

DR. CORY: I think you apoligized too much for the report in the beginning, because I think it penetrated further than you intimated in your first statement.

DR. WARNSHUIS: Regarding the matter of approaching the native church, Dr. Patton, acting on behalf of the Interchurch World Movement, was requested by these various conferences that we held, to write directly to the Chinese church so that the Chinese church might have this word direct from the Interchurch World Movement, and this letter was written and put into Chinese and published in Chinese before it was published in English, so the Chinese

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church got it first, and the missionary got it second, and this was actually done last summer just along the line suggested by this India report.

DR. CORY: I think that is a splendid suggestion.

MR. R. J. MCMULLEN: (China) I was going to speak along the same line. I know the Chinese church is quite sensitive, as being looked upon as an inferior organization. I had an experience in that, in regard to my status as a minister. They insisted that if I was to be there, I was to be a member of their own local organization, and not have any connection with any other, stating that the Chinese church was equal to the American church in every way, and must be considered so, and I think it is very important that in all this Movement that that be recognized, and that they look upon the Chinese Movement as a coordinate movement with the Movement in this country, and that they are trying to cooperate.

MRS. E. C. DAVIS: (India) We have no representative from South India, and you all know that the largest united church that is in India is in South India, and we felt that they should have a communication direct to them, at least.

DR. BROWN: I want to say a thing or two about the general situation in India. When I was on my way home from India I was in Shanghai a short time and visited the offices of the China Continuation Committee. I talked with a number of the secretaries who were present in the city at that time, and I gathered from there, that the general missionary leaning, if I may use such a word, or perhaps "direction" is better--that this is rather toward America or directed from America than is the case in India. One gets the impression that American relations and associations to a very large extent dominate the work in China. Well, now that is hardly true in India. You, in your work, if I may be allowed to say what seems to be a piece of advice--may be impertinent advice--I think must consider more than you are considering here today, certain other organizations and agencies that are already working. For instance, in India the great organization to which the missionary organizations look is the Edinboro Continuation Committee, and a great many of the things which we are discussing here today are already being looked after by that Committee. Now the question which comes to me is this, are we in danger of overlapping in any way? Now perhaps I may take a rather narrower view of the scope of the Interchurch World Movement than some of the others. Certainly I think I do as it applies to our own field, but I know something of the relationships existing between India and all the work there, and this Continuation Committee, and I think there is some danger there. Some of the questions that you have brought up are liable to overlap. It seems to me it would be wiser in regard to that field, if the scope of the Movement is considered to be rather limited to the survey of

the needs of the field, the resources on the field, and then what we can do in America to meet that, and that this other work of holding conventions and deputations, and all that thing, so far as this Movement is concerned, should be simply that part of it which relates to the carrying out of the direct and immediate objects of this Movement. I would like to hear Dr. Janvier's opinion. He has had considerable experience on some of these questions.

DR. CORY: May I answer a question which we haven't cleared up, because it would have taken all of the time, if we entered into all the question of relationships. Now allow me to say that the Edinboro Continuation Committee are fully cognizant of this conference today, and heartily approve it. They feel that there are certain promotional lines which they can not enter into, and have never entered into, in the matter of these special campaigns and in these special developments that they want us to consider, and I can say further that nothing will be done without the hearty consideration and cooperation on the part of each, because the one thing we are standing for, is not to have any overlapping whatsoever.

DR. JANVIER: I was going to speak any way before Dr. Brown suggested it, on one aspect of that report. I think we are in a very real danger of over-emphasizing the mission as over against the church, or the church as over against the mission. When it was said that it was to be in the vernacular first in China so that it would reach the church first and the missionaries afterwards, I should be sorry to think that the appearance in the vernacular would make it reach the missionaries afterwards. (Laughter) I am not making a slur at the missionaries in China. There is a striking tendency, if you will pardon just an instance of digression, to think that a good deal of our work can be done without a thorough mastery of the vernacular, if we can only help to identify the mission with the church, more and more. I am an extremist in this matter. When I get up to speak in the Indian presbytery--the only membership I have got is in the Presbyterian church of India--I bear no relation, except an honorary one, to the Presbyterian Church of the United States--more and more I try to emphasize the fact that I am just one of them. It isn't my fault that I wasn't born in India. I did my best--got there when I was less than a year old. (Laughter) And I want to insist upon our identification with the church, and I deprecate just a little bit that even saying that it ought to get to the church before it gets to the missions. Let it get to the church and the missions, or the missions as identified with the church. I believe that is the thing that we need tremendously to emphasize today, that the mission has a more vital relation to the church on the field than it has to the church at home.

And as to the point that Dr. Brown has raised I most certainly and heartily agree with him. I don't know quite what the relation of the Provincial Council and the National Council in

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Third Session

India is to the Continuation Committee in Edinboro. I suppose there is a vital relation, but I personally don't get into touch with the Continuation Committee in Edinboro at all. I am a member of the Provincial Council--have been ever since I went back to India six years ago, and have an intimate relation with the National Council. It seems to me that the more we can, not simply cooperate with, but identify ourselves with and work through the National Council in India, the better it is going to be. We are sick at heart over the multiplicity of the attacks that are made upon us by well-meaning outsiders. We get questionnaires until just we hold on to our heads; where are we going to get the time to respond to all these different calls, and if you want to save the missionaries from insanity, apart from some other consideration, I believe very heartily--I have no doubt it is going to be done, but I would like to emphasize that the National Missionary Association of India has the machinery for doing all this work, if only we can stimulate it.

DR. CORY: Allow me to say to the India missionaries I haven't revealed all of our intentions in these matters, because I wanted these discussions. We made an attempt to get the Secretary of the National Council of India, who is now in England, Herbert Anderson, here. If we could have given him a little more notice he would have been here. First of all, we planned to hold this meeting in September, and he would have been here if we had held it then. But this meeting was so hurriedly called that we did not have time to get to him. I know personally that he is sympathetic to this consideration. We intend to proceed in just the line which I have said, but we like these recurring words of advice.

MR. CURRIER: In following up what Dr. Brown said, his remarks illustrate the striking difference between India and Burma that ought to be taken into account in all this matter. In Burma, for example, far and away the major part of the work in the hands of the American societies, Baptists and Methodists, so that there is not nearly so much in Burma, as in India, the feeling which he suggested of a lack of relation to the American societies. And I should feel personally, and I think this would be shared by many others, that in Burma perhaps a great deal more than he suggested for India, so-called expert advice and help would be welcomed and would be valuable.

I think, for example, in connection with our own college, where we have tried to do very little on the line of life-work and vocational guidance, that an expert in that line would be exceedinly welcome there, and would in no way conflict with other interests or affiliations, which the Burmese people feel.

DR. CORY: I think we must go on the next group--Indo-China and Siam. Dr. Vincent was here last night. I saw him here again this morning. I wonder if he has any contribution to make. (No response) I think we will proceed to Japan then.

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Third Session

JAPAN GROUP: (Rev. I. H. Correll) Mr. Chairman, I am afraid that the Japan group didn't fully comprehend the idea of preparing a paper that was to be presented, but I am not all together sorry that we didn't, because if a paper is to be presented there are two or three very prominent members of the missionary staff who have just put in an appearance this morning that I should certainly want to help in preparing anything of that kind.

But to refer to the situation in Japan, I would simply emphasize what has already been brought forward, that it must be done through the Japanese churches. The autonomous churches there feel that they have a right to give their voice and sanction to anything that is done throughout the Empire in a Christian way. In Korea, of course, the situation is different, and in our group meeting yesterday it was clearly brought forward that those two divisions of the country must in a religious way be dealt with differently. Koreans have not advanced to the extent of having the autonomous churches that we have in Japan, and there it may be done through the missionaries and the churches more largely than it can in Japan. In Japan the missionaries would not be left outside.

Now in order that you may understand just what the relation of the missionaries there is, at least a part of the church that you belong to, when the missionary goes to Japan to engage in the work of the Protestant Episcopal Church he signs a contract, you may call it, or a promise that he will keep all the canons and rules of the sakokai in Japan. That puts him on a level with the priests of the Japanese church of sakokai. We have the same position that they hold in the work, and in any of the meetings of the church we are on a par with them in every respect, so that whatever is done, must be done through these autonomous churches. I know that the Presbyterian and the Methodist church there have practically the same arrangement in this work. It seemed to us that the first and most important part was to impress upon the Japanese Christians the great spiritual movement that is laying hold upon people in this country at this time, the spiritual movement of churches which is also represented here in the Interchurch Movement. There are various phases of the work there which call for our special attention, and the special attention of this Interchurch Movement.

I might refer, as has already been referred to, the industrial relations, which are of the greatest importance at the present time, not so much to interfere with reference to strikes, and so because the Government seems to handle those things pretty well, and when strikes do occur thus far they have seemed to manage them in a very peculiar way. I might refer to just one that occurred a few weeks ago, just before I left Tokio. The printers of the daily papers were going to strike. As soon as the corporations learned that they were going to strike they closed down the papers and informed the public that they couldn't publish them

Third Session

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if these strikers insisted on what they were planning to do. Of course, they at once had the sympathy of the public. I never saw a glummer lot of people in my life, I think, than during this time. Every morning in the tram cars there everybody has his paper, and the jinrikisha man as he is waiting for a passenger is reading his paper, but during these days they didn't have any, and they simply sat there and looked at each other, but it wasn't very long before these strikers were persuaded, by the public really, to go back to their work on the terms that the corporations might dictate to them. And there hasn't been anything of it since, so that in a general way I think that can be dealt with.

But there is an industrial phase which calls for attention. Years ago there was no such thing as a slum known, but today, we have the slums and largely growing out of this industrial situation or invasion. There are a large number of factory people who haven't sufficient to pay for a comfortable living in Tokio. This matter is being taken up by the Y.W.C.A. particularly, and some other organizations are giving their help, and as the Government has seen what is proposed to be done it has received the heartiest approval of the Government, so much so, that they have come in and said, "We will help all we can to relieve this situation; we will assist you in the purchase of property; we will see to it that you are protected in whatever you may attempt to do." And here is a field that I think the Interchurch Movement can lay hold of, with the greatest hope of success.

Then the field that is presented in literature. Here is another opportunity open largely through the vernacular press, to which reference has already been made. There has been a movement along this line which has resulted most encouragingly, where the vernacular press has been used for the propagation of the Gospel. They excited a great deal of interest. Of course, these things demand direction and help, and while they are a plain evidence of the great help that they will be to the work generally, they need, as I have said, stimulation and direction.

DR. CORY: We will be glad to hear from any one else from the Japanese group who was not here yesterday.

DR. FARMER: It seems to me we ought not to overlook this reference which has just been made, to the newspaper evangelism going out in Japan. It is the sort of thing that appeals to me that we can do in almost every country. I don't know just how it may be worked in with the Interchurch, but it ought to find a place somewhere, to be stressed in its field work.

REV. GEORGE ALLCHIN: (Japan) I don't know what direction this discussion is taking, but I would like to emphasize one or two things that Dr. Correll just mentioned. With regard to this newspaper evangelism, if Dr. Peters were here this morning he would give you a full account for he is the man who has done

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REV. GEORGE ALLCHIN: (Japan) I don't know what direction this discussion is taking, but I would like to emphasize one [illegible] Dr. Cornell just mentioned. With regard to [illegible] evangelism, if Dr. Peters were here this morning he would give [illegible] a full account for he is the man who has done

most of that work, and spent an immense amount of money. If you are going to buy up the front page of the local newspapers in Japan you want the money, and it is a money problem at bottom that confronts every missionary in Japan. Every town has its local paper, and ninety per cent of the people read those papers. That is one of the advantages in Japan over most of the countries of the East, that is, that everybody reads the newspaper. The jinrikisha man when he is waiting for his passenger outside his door is reading the newspaper, and the people in the offices are reading the newspaper, so that is one great thing in Japan. That ought to be pushed. The newspaper editors are very much in sympathy with us and they are glad to give us all they can, but, of course, they want money for that, and they don't want a great deal. Some would give space free, and with some it is a matter purely of money. Now with regard to other activities, as Dr. Correll has said, we must work through the native agencies.

We have there a Federated Missions and we have a Federated Churches organization, and those two great organizations in Japan include practically everything. The report that I get from the last meeting of the Federated Missions was that it was one of the most enthusiastic that they ever had, where practically all the missions were represented, and the great forward movement was discussed, industrial relations were discussed, and so forth.

We can not leave that matter of industrial relations to the native church, because they have no money; they haven't any workers. The missionaries must lead, but here again an immense amount of money must be involved. All the factories are open to Christian workers, if we have only got the workers to put in. The missionaries can't do it entirely. They can do it with assistance. Sometimes they can do it by direction, and by sending assistants to the factory. All the factories throughout the country are practically open to us.

You will hear so much about the Japanese, what they are doing, the Government and the peace terms, and the opposition to China, and China's opposition to Japan, and there is a tremendous amount of feeling. I was in Siberia all last winter, and wherever I go I hear that Japan hasn't a friend in the world. She hasn't a friend in the world to speak for her, and it is for us missionaries who belong to Japan to interpret Japan, if we can, to the public of America. The Christian church today is the only organization that can handle this question, economic, racial or another. We don't whitewash Japan. Blame them for everything you can, bring all the facts, and facts only, and we will stand by every fact that is against the Japanese Government, but remember that there are two governments; there are two Japans. There is the Government of Japan, which is militaristic, and there are the common people of Japan, the middle men of Japan, that are just as much against the military class as we missionaries are,

and that is the class from which our churches get their membership, so in Japanese matters let us by all means work through the Federated Churches and the Federated Missions, and we will get anything we want done in America through these two great organizations. (Applause)

DR. CORY: I will say that the decision has already been made, doctor. We are mighty glad to have your testimony. I was out at the beginning of your remarks, but somebody remarked to me as I came down the aisle that we might be starting something, but I think not. I think that we are in agreement with what I heard of the doctor's statement regarding the two Japans.

LATIN-AMERICAN GROUP: (Tolbert R. Reavis) I might say in advance we have nothing to apologize for in the matter that we treated, and the spirit manifested in our committee. The only thing we have to apologize for, Mr. Chairman, and ladies and gentlemen, is the rhetoric and the diction of the report.

Under No. 6-A. of the agenda we said that the scope should be about five-fold, as far as we could see it, first, that which would tend to deepen the spiritual life of the men and women on the mission field, as well as to deepen the spiritual life of the mission church itself, that is, the native church; second, to promote on the field an outpouring of life for service for the Kingdom of God and for our Lord, Jesus Christ; third, to help create and develop a more perfect stewardship on the part of the native church; fourth, to be able to make a wise appeal for funds to be expended in the extension of the Kingdom of God and our Lord Jesus Christ, and fifth, to accentuate the evangelistic note on the mission field itself.

Under B., the common method of approach for all fields, we say that the Movement should be as far as possible a nationalistic one. Care should be taken to do nothing for the native church which it can do for itself. The Movement should be nationalistic as a part of the great world movement.

Under C., special method of approach to each field, we say this should be through the national committees or organizations wherever and whenever such exists, and arranging through them for district and local conferences.

Under D., deputations, we were not exactly like they were on the day of Pentecost, of one place and one accord, but we were all at one place, however. We said, however, the deputations should be as far as possible invited, that is, they should secure for themselves an invitation to visit the field, rather than impose itself upon the field in question. Such a deputation should go in the humble spirit of making inquiry into the peculiar needs and problems of said field rather than in the spirit of special expert and wholesale adviser in such fields.

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Third Session

Under E., what departments of the Interchurch World Movement should be especially promoted, we say that it is the sense of this committee that in Latin-America the social and industrial departments should be especially promoted.

Under G., up to the present time there has been supplied to the Committee on Cooperation sufficient money for present needs, a part of which has been used to inaugurate the publication of the magazine for Latin-America, namely, "La Nueva Democracia".

Under No. 7, the committee recommends that the Committee on Cooperation in Latin-America call on the boards and the missions working in the different fields to furnish from those fields to the Interchurch World Movement, missionaries in the largest number possible, rearranging furloughs, if necessary, so that the best speakers may be available to be used in projecting the campaign in the United States; second, that the Committee on Cooperation in Latin-America call on the churches in the different fields to furnish to the Interchurch World Movement, national leaders to be sent to the United States to take part in the campaign.

DR. CORY: We marvel at what the committee has been able to accomplish.

MR. REAVIS: I would like one more word. I would like to emphasize this note of demand for social and industrial programs for Latin-America. I would like to call attention to this fact. Heretofore Anglo-Saxon industrialism in Latin-America has been anything but that which would disabuse their minds of our good motives. In other words, they have looked upon the great concessions, the oil fields and many other concessions that Anglo-Saxon big business men have promulgated, in a spirit of anything else than friendliness, and while they recognize the great debts they owe to Anglo-Saxon capital and industry, they wonder if we haven't gotten the lion's share of the benefit. Now if we can go in there in an unselfish way with our great Interchurch program, and in a Christian way help them to solve some of their problems, the mutterings that one hears all the way from Barbadoes Islands clear to Cape Horn, to the Terre Delfugion, the dissatisfactions, might be relieved. The reasons they have to be dissatisfied is enough to make one's heart burn within him and his blood to curdle, to remember this, they have none of that great Protestant background of Christian experience to steer the thing, and when the socialistic element gets the upper hand, which they are going to get, because the issue is clearly drawn in Argentina, for example, where they have many parties. Yet the only two parties to be taken into account now are the high church party and the socialistic party. In the last election they stood neck and neck. In the senatorial contest, the name of the high church candidate is Galvos. Some of you will smile to remember that the translation of that is "Rooster", and the socialist candidate's name is Huesta? I need not say his name means, "Just". These words are significant, but the rooster triumphed over justice. But that isn't going to be, and the Church of Jesus Christ ought to take a hand.

[illegible]

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DR. TEETER: This is one subject above all others in connection with the Latin-American propaganda that I was really interested in, because of this fact. Any man who knows anything at all about the Latin-American conditions knows this, that everything South of the Rio Grande is really nothing but a seething mass of unrest. When you come to the copper mines and then into the haciendas you will find that same spirit of unrest, and that is not knowing just exactly what they want, but knowing that something is wrong.

Now there is the matter of what we could call the commercial interests, who to my own knowledge have been trying to get at this thing. They realize that there is something wrong, but on the other hand, as I have said to a great many of them, "You probably know mining all right; you probably know the saltpetre all right, but you know absolutely nothing at all about the relieving of social conditions. You are not supposed to be an expert along that line. The thing for you to do is to allow the Christian missionaries and us to help you to alleviate your social conditions". And without an exception I have found that these men warmed up to the project at once, when you found you were coming to help them solve their problems, because they say, "The better satisfied man we have the better workman we have, and the less expensive that man is to us, even all though we may have to pay him larger wages." I do not think there is going to be any trouble, especially with the American interests in Latin-America in getting them lined up with the great program, but on the other hand, one of the difficult problems in Latin-America is to solve the matter of the national's treatment of the national himself--there is one of our real problems, and it is a downright hard problem, and a problem that I think we must solve very much indirectly. The first problem must be approached directly by the North American, or by the English--whoever it may happen to be. The other problem must be tackled indirectly.

On the other hand, I am satisfied of this, that unless we do take hold of this matter, and leep to it in a very definite kind of a manner, in a very definite kind of a way, we are going to find that revolution after revolution is going to come up in the Latin-American republics--call them revolutions or whatever you may--it is that great mass which is dissatisfied with the present conditions, and are very positive that something else might be worked out better for them. So I am very strong in this feeling that we ought to make this a very definite part of our work in Latin-America.

MALAYSIA GROUP: (Rev. J. R. Denyes) The Malaysian field presents two distinct phases of the work. One is the great Mohammedan question, for there out of about 45,000,000, there are approximately 40,000,000 of Mohammedans. And the other question is the immigrant question, for pouring into the vacant lands down there every year is a great stream of immigration from India and

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Third Session

China, approximately 100,000 Indians and every year about three to four hundred thousand Chinese. They are settling up the country very rapidly and the work with them is a question of moving ahead of civilization into the new nations that are going to be borne down there, and the making of a leadership.

Now the question of the Inrerchurch Movement in Malaysia is complicated, or simplified, by the fact that the only North American society in this field is the Methodist Episcopal Church, with the Seventh Day Adventists. The Adventist group is a very small one. As it is not likely that there can be in the near future any close cooperation between these two American groups, the problem in British Malaysia resolves itself into a case of the British Societies and the Methodists. And in the Dutch East Indies it is a case of Dutch, German and Methodist societies. Again, since neither the British nor the Continental societies are as yet included in the Interchurch Movement, we have left only the Methodist Society for the Interchurch to work on.

Again the problem is limited by the fact that the Methodist Centenary program is now being pressed in Maylaysia. I think it is beyond all question that the Methodist mission in that field will welcome everything in the Interchurch Movement which represents a deeper spiritual experience, or more effective methods of promoting the saving of individuals, or the Christianizing of the social order.

The Malaysia field is prepared to press a program including

1. Intercession
2. Stewardship
3. Life-service
4. Social reforms
5. Evangelistic work
6. Financial subscriptions

Our church there is prepared to move out into the raising of financial subscriptions.

I therefore take the liberty of making the following suggestions, and my understanding was that this was a question of methods in a large measure, that the Movement shall designate a correspondent for Malaysia in America, and for the Dutch East Indies, who shall serve as advisor in matters relating to these fields and act as the agent for communication with the field. Otherwise, there will be endless correspondence from various departments, and confusion be created, as well as the impression of extravagance and lack of cohesion in the home office.

Second, that the Movement requests the Methodist Board to designate a missionary in British Malaysia and another in the Dutch East Indies who shall be the active agents for promoting the work in these fields.

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[illegible]

Second, that the Movement requests the Methodist Board to designate a missionary in British Malaysia and another in the Dutch East Indies who shall be the active agents for promoting the work in these fields.

Third Session

Third, that the Bishop presiding over these two fields be asked to interview the representatives of the Anglican, English Presbyterian and Brethren Missions, with a view to cooperation in such part of the program as they are prepared to undertake. They may not be officially in the Movement, but there may be parts of the program that they will, as a local body, be willing to undertake.

Fourth, that the Movement function through the regular machinery of the church, its annual, district and quarterly conferences, except in so far as the British societies shall enter into some cooperative program.

Fifth, that there shall be an extensive campaign of literature in English, Chinese, Famil and Malay. We have churches in thirteen different languages in our mission out there, but eight of them can be grouped under the name Chinese, and the written Chinese, of course, is available for all of them. For the English the literature used in America can be used very largely in British Malaysia, but should be supplemented by additional tracts and leaflets, worked out locally.

The Chinese literature used in China can be used in Malaysia and the Dutch East Indies.

The Famil literature of South India can be used in British Malaysia for the Famil churches.

For the Malay-speaking peoples there must be a literature created. It may be necessary to print this in both the English romanization and the Dutch romanization, as the spelling and idiom vary considerably. This Malay literature can be translated either by Dr. W. G. Shellabear, now teaching in the Hartford School of Missions, or by a man in the Dutch Indies.

DR. CORY: We appreciate the report of the Malaysia group even though there was only one person in it. I think we all feel that we have had a very careful presentation.

I have been watching for the note of recommendation regarding an actual campaign among the native churches themselves. It hasn't been predominant, at least in these reports. If we have time I want to throw that out for just a little discussion a little later.

PERSIA GROUP: (Mrs. J. P. Cochran) I have only to say that Persia has similar needs to the needs of Turkey and Egypt, I presume, and I think the gentlemen who speak for those countries would speak for Persia as well.

At the present moment Persia is very much in upheaval, because we have been in war, and the Christian population of the

Third Session

Assyrian church of the Armenians is now homeless in various parts of the country, and the industrial problem between them and their masters, who are the persecutors, is considered more acute than in some other places, and I think that anything that can be done by the Interchurch Movement would be a great help to us.

Our mission has absolutely nothing left. The American Consul has to take up the last remaining missionary with the few surviving Christians who had been left from the massacre. But the East Persia Mission is still going on with its regular work among Persian Mohammedans.

We had a mission press in our own station, but this has been demolished by the war.

I think perhaps our needs can be adequately expressed just as well by Mr. Riggs or somebody from Egypt.

PHILIPPINE ISLANDS GROUP: (Dr. Farmer) We talked over all these items in general last evening, but drew up no resolutions to be presented to you today. I am sure that this whole Interchurch Movement has already taken hold of the minds of the missionaries in the Philippines. You would understand this thoroughly if you could see the survey questionnaires which have been returned from all parts of the field. I think with one or two exceptions the field has been entirely covered.

We were very glad to learn that Dr. Ward who is in the Orient is going down there, and with one of the best-known and experienced missionaries will go throughout the entire field.

Manila has recently become, within the last year or two, a stopping point of missionaries and travellers going to China, Malaysia, India, and even Africa, and we have had a great many deputations of all kinds there.

I think what we need is more deputations of the expert kind, such as the late Professor Bound who went to Japan and met with such a hearty reception.

We have a special call out there for a man like Bishop McConnell. This is due to the fact that we have a thorough Government educational system beginning from the primary and running right straight through to the college and university.

We are particularly anxious out there for the establishment of a great Christian college and university in order to appeal to the growing, developing life of the young men and the young women. Even with the Methodist, Presbyterian, Episcopal, Disciples and United Brethren dormitories the missionaries are still asking for more dormitories in order to take care of some of the ten thousand young men and women who are studying today in the city of Manila. And a large part of our problem is getting at

Third Session

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these young people so they are properly touched with the Christian civilization, so that as one of their own Filipino leaders said, "The only hope of the development of a great nation in the Philippines is that we shall have the moral Christian basis at the bottom of all of these wonderful things which the Government is doing for us."

DR. CORY: There seems to have been some little misunderstanding among members of the Philippine group as to who was to present the report, and Dr. Farmer has partially covered it by his statement, but I am going to ask the Philippine group to get together and get their report in a little more definite form and Mr. Boling will insert it in the record. One or two others did not have all of their conclusions written. If we could just get them in a little more definite form they would be very valuable to us. They will go before the Continuation Committee; they will go before the Committee on Reference and Council; they will go to representatives of the Edinboro Conference or Continuation Committee; they will go to many of the boards, and while they are hurriedly framed and hurriedly expressed they are going to be analyzed, and they are going to be very far-reaching.

REV. J. F. RUSSELL: (Philippines) We have some things down here that I think haven't been stated by brother Farmer.

Now we of the Philippine field need all the new machinery that this Interchurch World Movement can give us. What we need over there primarily is machinery, I think. We have been doing a great many of these things that we have been talking about this morning.

The Interchurch World Movement can give us such machinery on stewardship. I think the time is ripe in the Philippines for a large movement in stewardship. I think you will all agree--those who have been in the Philippines for years--that the Philippine church went to the other extreme under the Roman Catholic control, and they were forced to give everything and support the church, but just as soon as the Flag went over there they withdrew from that forced stewardship to giving nothing. And we, as missionaries from some denominations, thought that we would give them a little verse of Scripture, "Blessed are the pure in heart, and they shall see God" and so forth, and that salvation was theirs without any price, and of course, they took us at our word, and they took everything that we would give. Consequently some of our churches are not as self-supporting as our reports on the field would indicate to the world. We need a bit of machinery that would be backed up by a great organization such as the Interchurch World Movement in giving us the literature and impetus on stewardship.

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Third Session

We have been doing our work in a very successful way in the dormitory work. Our country is a well educated one. Seventy-two per cent of the Filipinos are literate today. In the early days it was not so, but we have almost six miles and a half of real concrete schoolhouse buildings in the Philippine Islands, in which boys and girls are studying. We have more than 700,000 in schools every day, studying English, and with that we have a background for all the literature that we can print in English for our best leaders in the Philippines today. You can give us literature in English, and we will translate it ourselves into our different languages, for our native churches.

Then again, the spirit of intercession. Now that is a wonderful opportunity that the Interchurch World Movement has in the Philippines. Then when it comes to the native churches and the native workers, I do not believe the majority would welcome a lot of literature first-hand in the hands of the native workers, or in the churches. It should go first through our church mission conferences because we are linked up closely with our native workers, and sometimes they need a little guidance in that matter, and inasmuch as there is a strong nationalism all over the Philippines we would really welcome any literature that could be helpful to the Philippines coming through our regular evangelical union and through our different church conferences.

I am well prepared to say that we need an inspirational deputation in the Philippines--an evangelistic man who could come over there, with a large mind, such a mind as Dr. Speer, Dr. Mott, Dr. Cory here with his diplomacy--if we could have men like that to come over there, and to give us an inspirational address to warm up not only the foreign element, but the natives themselves, why we would swing for the Lord there as we haven't been able to do in the years past.

We have got our fight in the Philippines in the next ten years. Rome is building her own dormitories now where she has never done it before, and if we don't get help in the home land, we are going to lose out in the next ten years. Rome has closed her mailed fist and she is building her own dormitories and getting our boys that were going to the Y. M. and to our dormitories. The old priests down in the native churches say, "When any of our boys go to the Protestant dormitories they will go to Hell"--that is what he will say--they will send their boys and girls to the dormitories of the Catholic church.

You can put that down for our report from the Philippines.

TURKEY GROUP: (Dr. Ernest Riggs) Since coming to the meeting this morning I see that Mr. Harden of Syria is with us, and I am sorry that in this report he has had no share.

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Third Session

Realizing the great advantage of unity of missionary effort on the mission field, and the unique privilege in this line of the boards operating hitherto in Turkey; and realizing the temptation to other Christian churches to enter this field as the peoples are turning to America for leadership as never before, it is recommended that the Interchurch World Movement cooperate with the boards already established, aiding them with all its machinery and inspiration, and that it should systematically discourage any new mission boards from entering those fields. The Condition of things in Turkey is chaotic at present, but there is no doubt that the opportunity for missionary work in the near future will be infinitely greater. For that reason it seems to me that the Interchurch World Movement has a grand opportunity for working through the already established boards along all its lines of official service, but at the same time should discourage any new boards from establishing work there.

Second, it is recommended that the Interchurch World Movement ask for the cooperation of the Gregorian Church in safeguarding the Armenian race from the agnostic and atheistic tendencies which threaten their new national life. This church, the first national church of history, and now probably the purest and most hopeful of the Oriental churches, has religious centers in Palestine, Asia Minor, Persia and Russia, and also important branches in Europe and America. Thus the initiative in the task of bringing this historic church into active cooperation with Protestant missionary churches seems to fall upon the Interchurch World Movement.

The time has come when a great many missionaries in Turkey feel that the Protestant church as a separated organization should cease, and that the missionaries should take up their work definitely in the Gregorian church as its doors are being thrown wide open through such missionary effort. When I referred to Turkey I mean to the Armenians in Turkey.

DR. CORY: I am going to ask that our friend from North Africa make just a very brief statement, if he will, regarding his feeling about the Interchurch promotion in that territory, and then I am going to ask Dr. Vincent for a word on the Indo-China and Siam situation.

MR. HUNT: (Egypt) I speak with intimate knowledge and any measure of authority only Egypt, and that leads me to say that there is no close connection between Egypt and the other countries of North Africa in a common language and a common religion, but Egypt is separated by an almost impassible desert from the other countries. We can reach them only by sea. There is a much closer connection between Egypt and Syria, and even Egypt and Arabia, than between Egypt and the other countries of North Africa. In fact, Egypt is and always has been more a part of Asia in its character than a part of Africa.

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Third Session

Now I think I may say without hesitation that the great outstanding service that the Interchurch Movement can render to us in that part of the world is to serve as a unifying force. We have as yet no great system of cooperation. We work in close harmony and fellowship; we have meetings for prayer together--I am speaking now of Egypt particularly--occasional conferences, but no organization whatever. Just as the war began we were planning what is called a conference. Preparations were well under way. That was for all the Near East, and if Dr. Mott can come representing the Interchurch Movement, Continuation Committee, or anything else, he will himself serve as a unifying force. Dr. Mott needs no introduction. His presence needs no explanation in any part of the world. Such an outstanding leader can serve to unite the various forces. To just mention one particular in which we need to come together in cooperation is in our relation to the Oriental churches in Egypt.

We have two outstanding missionary societies, the American, the United Presbyterian Mission, and the C.M.S., one Presbyterian, and the other Episcopal, one American, the other British. Well, naturally the British Episcopalians have a somewhat different attitude toward an Oriental church from what the American Presbyterians do, and we rather fight shy of that subject, while we talk together and plan concerning work for Moslems. Now we can come into a much closer relation on this, and to a mutual understanding, I think, through such an organization as this coming in and serving as a unifying force.

Then may I say briefly that we will welcome very heartily whatever this Movement can send us in the way of spiritual stimulus and leadership. I may say that industrial conditions have very recently become acute particularly in Egypt. One of the pastors wrote me recently from Egypt that Egypt is imitating Europe and America in the matter of strikes. When we are able to set our house in order which please God we will in the near future, then we can bring spiritual leadership concerning these things, which is sorely needed, out to those lands.

Now may I just mention two things by way of suggestion, one of which may hardly be necessary. One is that there will be need of the closest cooperation. In Egypt almost a year before the Interchurch Movement was born we had a thorough survey underway, just in line with what the Interchurch Movement has carried on, and the New World Movement in our own church is carrying out just the same line practically, and working to cover the field in Egypt so that there needs to be close cooperation, so that there can be a clear understanding, and no overlapping.

And then we must be sure to give a large place to the native church, a place of cooperation in the fullest measure, because they are sensitive, and the national spirit is strong, but

more than that because they have a position of commanding influence. We have a large number almost wholly self-supporting. And in the third place, of course, the native church is the great evangelizing agency for its own country.

INDO-CHINA AND SIAM GROUP: (Dr. Vincent) I regret exceedingly that I have been unable to talk with my fellow missionaries in regard to this great problem.

It is in the survey work that we are discovering that it is a tremendous problem. What can the Interchurch World Movement do for the Southeast corner of Asia, the neglected corner of the world? I should say, everything.

The only board that is working in that greattract of country, that is doing any extensive work whatever, is the Presbyterian Board. You may travel through this country, which equals one-fourth the area of the United States--the unoccupied part--you may travel a thousand miles East and West and then down through the center of that line; you may travel a thousand miles North and South, and not find a mission station. There are 18,000,000 Anamese living there with, as far as I can gather, one family and one young lady working with them today in a Christian mission, and 16,000,000 Tai outside of those Siamese who live in North and South Siam, around the stations carried on by the Presbyterian Board. There are 16,000,000 Tai without any missionary work organized among them whatsoever. There is another face of two million Cambodia, where no missionary work is carried on, and there are hill tribes aggregating something over 4,000,000--probably a great deal more than that, for which there is no organized missionary work.

Now what can the Interchurch do for this country? Interest some boards in it--bring in some workers. I can not speak for the Presbyterian Board, but I can speak for one Presbyterian missionary, if the Presbyterian Board cannot do this work itself for the Siamese, I hope that some other boards will come in and do it, and help the work that has been done. But I believe the Presbyterian Board will do nobly with this, as she has done in the past.

Let no one smile at the Presbyterian Board in regard to this, because one great board after another left Siam--abandoned it in an early day, before the day of scientific Christian comity.

I was about to recommend, but I don't believe it ought to be put as a recommendation because it is all too entirely undigested, that it be suggested to the Presbyterian Board that she extend her work intensively in North Siam and South Siam, that is, mann the stations thoroughly, and that the great press in Bangkok be re-established as a Christian institution per se, and that East Siam which has a population of 5,000,000 people, where there isn't a missionary, should be occupied.

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[illegible]

Third Session

Then in friendship with Indo-China I think that we shall recommend that there be three missions planned there and started independently from Siam, because the Frenchmen don't want the Christian worker to cross that line that divides French Laos from Siam, because the French Laos are one people with the Siamese, one in language spoken and written, and whenever you go to crossing that line the French get exceedingly jealous and fearful lest his Laos people should join up once more with Siam. So the only way to enter French Laos is from Paris, and start a new mission, then a new mission for the Cambodians, and a mission certainly for the Anamese.

Here is one thing about the problem of this great peninsula of French Indo-China, and that is that it is a problem of preaching the Gospel of the Lord Jesus Christ as such. There is no need of schools. The French are putting in splendid schools, and they are jealous of any effort being put forth in the line of establishing schools in competition with their own. There is no need of medical work, because the French have splendid hospitals and dispensaries and well equipped medical forces in all of this country.

The field is open, and we trust that some of the great Boards will come in.

DR. CORY: We appreciate Dr. Vincent's words.

QUESTION: May I ask whether there is any Catholic work in that country?

DR. VINCENT: There is a large Catholic work, begun hundreds of years ago. There are cathedrals all through French-Indo-China. There is a cathedral in Bangkok. But I wish to say this: there are certain of these classes of people that I refer to who accept the Roman Catholic preaching and teaching. The Tia do not accept them at all. I have been told that they can count in Bangkok the pure-blooded Tia members of the Roman Catholic Church on the fingers of their two hands, although they have thousands and thousands of followers from the Chinese and the Anamese and the mixed races; yet the Tia will never take Roman Catholic culture.

DR. CORY: I think now we must almost immediately go to the general report of the Committee on Findings. Friends, some of you have said, "Well, this whole matter is too indefinite," and you have wanted me -- my friend Dr. Brown has wanted me -- to answer more definite questions. We could not. We cannot yet, but we have got a basis now of procedure and advice that is going to help us, as I have s aid again and again, more than you can know.

I think I will bring to you one word that has meant a great deal to me. We are talking today about this far place of

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Indo-China. The field department deals not only with the foreign field but it deals with the home field, and we have been very, very much interested in what we call the State Conferences. One of these is being held now in Vermont at this very time. These conferences are along entirely new lines. We are bringing pastors to these conferences. One man in Vermont whose name I shall not give has been very, very critical of the plans which we are using. I hold a telegram in my hand which means a great deal to me, for his name is subscribed to it with another name regarding the Vermont conference. It has been called hurriedly, as hurriedly as this conference. The two were decided on in a single day. The telegram says this: "Large attendance; much enthusiasm; great expectations from the Vermont conference. We are all highly elated." There were hours last week when we came very near calling this conference off; it was that close to failure, seemingly, and to get a telegram like that at this time means far more, perhaps, than you may realize. But it brought so much peace and joy to my own soul that I thought I would like to share it with you.

...Singing of "Blessed Assurance."....

DR. CORY: Will you please bring the report of the Committee on Finance.

MR. TAYLOR: The Committee felt impressed with the emphasis given by the Chairman last evening that the particular topic of the presentation was to be a missionary message, and therefore devoted almost all of his entire time to the discussion of that one aspect, feeling that other matters would come forward during the day in the reports of the Committee that have been given this morning in the discussion, and that the final findings of the Committee had better be presented at a later time. So the report deals mainly with the presentation of the missionary message.

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Third Session

** Report of Findings Committee,

That in the development of the Interchurch World Movement in the foreign fields, the approach be made through the present cooperative agencies, so far as they exist; and that the Movement be an indigenous one, the Christian Churches on the field being invited to develop the program most needed on their particular field along the lines of deepening the spiritual life, stewardship, evangelism, industrial relations, offerings of money and life, and other activities that may especially appeal to that Church.

The Presentation of the Missionary Message.

Those who are responsible for the presentation of the missionary message to the American Churches at the present time must be awake to the fact that the mental horizon of the people whom we wish to reach has undergone some remarkable changes in the past generation culminating in the tremendous upheaval of the war. The changed emphasis in theology, the rediscovery of the gospel as a force for social and not merely for individual regeneration, the application of the resources of science to the work of the Kingdom and finally the tremendous results of the war - all this calls for a message differing in emphasis and in point of approach from that which proved effective twenty-five or even five years ago.

The fundamental note of the hunger of men for God, and their need of God is the same. The ways in which that need is manifest in the conditions of the mission fields today and the appeal of that need to modern men differ materially from what has been true of any previous time.

Some elements which should appear in the modern presentation of the message are:

1. The work should be presented in its big proportions as contrasted with its individualistic aspects. Personal experiences are most valuable material, but they should be illustrative not of how an individual spends his time but of the contribution that a personality can make to the life of a people and their progress toward a full life in God here on earth. Stories of individual native lives are full of interest provided they are typical of the experience of a people in contact with the Gospel of Christ.

   Not the story of the individual station or the individual institution, but the broad problem of the missionary enterprise in the field, its impact upon the religion, the civilization, the social conditions.

** As edited, after prolonged discussion in open conference.

Third Session

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** As edited, after prolonged discussion in open conference.

Third Session

-2-

2. There is a tremendous appeal to modern men in the fact that the missionaries are engaged in the task not alone of converting individuals or of building a church but in the task of building and moulding civilizations, bringing nations to self-consciousness and to spiritual vitality; seeking a solution nay rather proclaiming and exemplifying in Christ a solution of the social, economic and industrial problems of the world. The missionary message must impress upon the Christians of America the world's need of Christ in the accomplishment of these racial and national developments, and the fact that the effect of mission work is the changing of the whole spiritual climate of a people, an effect vastly broader and deeper than can be measured in statistics.

3. That a new and vast responsibility has been brought to America by the part which she has taken in the war and the ideals for which she has stood as a nation. All the world is open to America as spiritual leader, as the prophet and the crusader for peace for democracy, for brotherhood, for education, for the higher life of the spirit. For America to fail to meet the challenge and to withdraw into her old isolation and parochialism would be to lose her own soul. And while the acceptance of certain political mandates may give certain definite opportunities to put her idealism into effect, America's great missionary agencies are the only adequate channel for the full expression of her ability and readiness to serve the world.

4. That Christian missions are making an incalculable contribution to world peace and world brotherhood by expressing the friendliness of the ministering Christian nations to the nations which, lacking the creation of confidence in western ideals, may offer the greatest menace of future war. The safety of the world depends upon the christianizing of the peoples who are rapidly learning the use of the materialistic resources of our civilization. A league of nations can accomplish the lofty purposes for which it is sought to be created only as the nations composing it are grounded in and committed to the christian ideals which it aims to realize.

5. There must be a fair and square presentation of the whole truth regarding the conditions confronting the church. The Moslem problem must be faced in all its granite resistance to christian propaganda, the race problem in all its ugliness, there must be no rosy coloring of the situation regarding the non-christian religions, no glossing over of the problems of nationalism. The challenge of these situations is in the fact and not in any over-optimistic dressing up of the facts to conform to our wishes.

[illegible]

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Third Session

-3-

6. The message should mightily stress the note of impending victory conditioned upon the seizing of the present crisis of opportunity. The victories of the past have thrust upon the church present opportunities vaster and more insistent than the church has begun to conceive. The opportunities created by past success are multiplied by the conditions which the war has produced. The missions on the field are leading the churches at home in the coordination of forces for a unified impact. Only the mobilization of the spiritual, personal and financial resources of the church can meet the present crisis.

Third Session

DR. CORY: Friends, I think that we have had a manifestation in all these reports of the leading of the Spirit of God. We only convened yesterday at noon, and to get from this grouping such a great pronouncement--for it is a great pronouncement--whatever attitude you may have toward it, in this brief time certainly stirs depths within me.

The other group reports we accepted because the various groupings had passed them unanimously, but this report of the Committee on Findings is in a sense our formal voice here today, and I think we should have a motion for its adoption.

...So moved by Dr. Correll of Japan...

...Duly seconded...

REV. R. T. CAPEN: (China) Is it possible for us to have a copy of the proceedings of this meeting, with a list of the friends who have been here?

DR. CORY: We were going to ask that question a little later as to whether you wanted a verbatim report of this, or whether you wanted us to edit it, giving perhaps the judgments of these various groups, and not all of the discussion. Personally, I want all of the discussion before me because, varying as it has been, it is of great value.

...Dr. Cory then called for a vote on whether a digest of the proceedings should be prepared and a copy forwarded to every member...

...Vote apparently unanimous...

...At this point occurred an extended discussion of the phraseology of the report of the Committee on Findings...

...During the discussion the following points were brought out...

...Rev. B. L. Kershner (Philippines) wished to make sure that the report embodied the impression that what the world wanted was "A world message--not factional messages"...

...Dr. Janvier expressed caution at voting on the adoption of the report until opportunity had been given to study it closely...Dr. Janvier referred especially "to certain phrases with reference to the social aspects of Christianity as over against the individual aspects."

DR. CORY: I think the report itself will not go out for wide publicity, nor any expression in the report. I may have been misunderstood at that point. The advice, however, which the

report has, as we come to frame the message for these 100,000 conferences, will lead us. The other day we gave a remarkable opportunity to one spokesman for the foreign field, and the whole time was taken on a single mission station before a group of men who were makers of thought, and that person lost one of the most tremendous opportunities, because he did not throw out these world implications and world opportunities as of the present time. His method of presentation was of a good many years ago. Now as you know I haven't been anxious to commit this conference to anything except to general advice, nor will we send out any findings of this conference, but to the Executive Committee and perhaps to the General Committee in January we will say that a group of missionaries thought that the general message should be so and so. Now would you object to a vote, knowing that these findings were going to have something of that effect, rather than that they would be printed sentence by sentence?

...Dr. Taylor reread the report, item by item...

Concluding discussion by Dr. Brown (India): Individuals might like to add this and the other, and make the report very extensive, but I believe for the purpose for which it is drawn up it is very satisfactory, and I am willing to vote for it as it stands, without any further changes.

...Question called for...

...Voted unanimously...

DR. CORY: I think we owe the committee a great debt of gratitude for what it has accomplished.

...At this point Dr. Taylor presented another item of the report of the Committee on Findings, which in the final draft of the report constitutes the opening paragraph...

...Dr. Janvier moved this item be adopted...

...Properly seconded and voted...

DR. CORY: Friends, we must hasten on to the end. There are on the agenda several items which have only been intimated, and which we can't discuss. We ought to have another whole day. I want the Survey Department to notice that we are giving up time that we want, but we realize the importance of this other conference.

Regarding No. 6-F, "The nature of the conventions and conferences in the foreign lands
(1) For missionaries
(2) For native Christians
(3) For foreign-speaking populations",
that is a matter of self-determination. In India, for instance,

we will have to let that India Committee determine that question entirely. Now can't we have recorded here by this young man, that it is the judgment of this conference that when we come to conventions in any of those three groupings that we shall refer it to the body with which we are cooperating in these various lands, and follow largely their judgment upon the nature of the conferences?

...General assent given...

Now the next matter, No. 6-G, "The nature of the budget for each field." Now that doesn't mean the budget of askings. It means the budget which we are going to spend in promotion upon the foreign field. Now that is a matter which must come entirely from these committees, and one which we couldn't determine here. One missionary said, "Whatever you spend in promotion for the American churches you ought to spend the same amount on the foreign fields in promotion". Well, you couldn't--that's all--in promotion.

The next, No. 6-H, "Self-support and the Every-Member Canvass", has been intimated through all these reports from the field, and while all of us have something to say upon that question, this conference here could spend the next week upon that item. The intimations are such in all of the reports, however, that I think we need not go further into that.

I am going to ask for a hand vote on the next--Do you think that there should be a wide use of the steroptican in the foreign field? Do you feel that there should be a wide and legitimate use of the moving picture in the foreign field? How many of you would go that far?

...Pretty general vote...

Now we don't mean the use of anything like, "Dick from Badland", and all that sort of thing, when we say the moving pictures. I think there is a reel of the kind I mentioned. My eyes won't let me go to a moving picture show. That is the only reason that I don't go. Mr. D. W. Griffith, who is perhaps one of the greatest moving picture producers in the world is very much interested in this whole educational film matter, and if time permitted I could tell you a very thrilling story about his desires to cooperate really along lines that are helpful.

DR. JANVIER: Does it mean for educational purposes with regard to things that actually take place, or does it mean for religious illustrative purposes, such things as "The Prodigal Son", or "The Good Samaritan", or "The Crucifixion of Jesus Christ"? Because if it means that then I want to say something about it.

DR. CORY: I think that we ought to say in the beginning that it would mean educationally only. I can say that we are not

Third Session

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...General assent given...

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DR. CORY: I think that we ought to say in the beginning that it would mean educationally only. I can say that we are not

committed beyond the educational feature, but this is a Movement and I wouldn't want to say that nothing further was anticipated. Some of us doubted whether we should go that far--educationally.

I think point No. 6-J has been practically covered in every report this morning.

Regarding No. 6-K, "The Use of missionaries and native Christians in conventions", I believe that we will have to let each field be self-determining in that matter.

Now No. 6-L and No. 6-M, I believe that we will have to let each field attend to those matters.

Now No. 7, "The help the missionaries can give in projecting the campaign in America", we have already covered in an ample way.

Now A under No. 7, "What should be the outstanding emphasis in the foreign missionary message as it is presented in America at the present time", we don't need any more discussion upon that point this morning.

Now B. and C. under No. 7, "How many missionaries and native Christians should be brought from the field to help in the Program?" and "The use of exhibits in our American Conventions and the best method of securing them." I wish we had an hour for each of those which we don't seem to have, but I feel that regarding the first it has already been intimated that we should at least bring outstanding leaders, as the Boards shall designate, moving always through the boards, of course. And we should also bring these native leaders here for the purpose of training in our objectives. If we brought the whole foreign force home they wouldn't help us much in these 150,000 township conventions. They would be lost. What we have got to do is to have enough men for those preachers' conventions to thoroughly inoculate the preachers with this message. We will need to bring enough men home, and enough of these native leaders, to do that. Wouldn't that be your judgment, Dr. Sanders?

DR. SANDERS: I think so, yes.

DR. CORY: Now on the question of exhibits the chairman is going to rule that is not before you because that is a question in itself which perhaps will be considered by another conference.

I can not be with you this afternoon because of leaving the city to go to the International Convention of the Y.M.C.A. I hope you will not take this just as a polite word, but I want you to take this word from my heart and from myself truly, friends. You do not know how much you have contributed to the whole cause of the program on the foreign field to have come as quickly as you

did; to have given such intense interest and attention, and made such contributions, and it brings from me just one word, which can not express more, we appreciate it and we thank you.

Before I call on these missionaries, I am going to ask Dr. Sanders of the Board of Missionary Preparation to say just a word.

DR. SANDERS: I will speak only a moment. I regret very much that the marriage of my daughter last night somewhat cut short my stay with you yesterday afternoon, so that I have been obliged to get the middle of it and the end of it, but I realize deeply that this conference has been of inestimable value, and I want to say that that is the feeling of the board which I have the honor to represent, the Board of Missionary Preparation created by the Foreign Missions Conference of North America to study on behalf of all our mission boards, and so of all of our missionaries, the problems involved in missionary preparation, which we think of covering also the problems of let us say, the first period of missionary training on the field. We like to think of that period of preparation as closing up with the end of the first furlough. Now you know yourself there is no more important problem than the study of the missionary furlough, how a missionary can be enabled not only to contribute the utmost to his churches at home while on the field, but while he is here on furlough, and so as to enable especially the younger missionaries to make that furlough count as far as it ought to count in fitting him for larger efficiency when he returns.

...Dr. Sanders concluded his remarks by announcing a conference at the General Missionary Headquarters, 25 Madison Avenue, New York City, December first, to study in detail the question of the efficient use of the missionary furlough, and to which all those present were cordially invited...

DR. CORY: We are coming now to these statements of the needs and opportunities in the field. I find it is going to be necessary to set a time limitation of two minutes for each of these presentations. I regret this very much, but friends, I am sure even in two minutes that these figures can bring these two two words, need and opportunity. As we have had these flashes here this morning from these fields I am sure we have had a reconsecration. How can we best reconsecrate ourselves? I think that we can best reconsecrate ourselves by knowing what this group represents today. We will hear from Dr. Hunt.

DR. HUNT: I must again speak particularly of Egypt. I think no one will contradict me, even in a group of missionaries, when I say that Egypt is the geographical and stratigical center of the Mohammedan world, which offers a granite resistance to Christianity. Egypt is the brain center of that world. As the missionary from Persia said, they get their Moslem literature from Egypt. There has come to Egypt and to all North Africa, I am sure,

Third Session

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a new outlook as a result of the war. It is especially true of these lands because we have been very near to the core of the war zone, and it means that there is a new day of opportunity to present the call because men have widened horizons and a new receptiveness to the Gospel message. And then there is the crushing of the Turkish power, which means to Mohammedanism a downfall of their pride. It means, of course, to some a bitterness of heart and a tendency to resist the Gospel message for the time being, but for the most part we find it means a new approachableness and a new receptivity. After the revolution of 1882 for the first time in the history of missions in that country the baptism of Mohammedans became frequent. We have every reason to believe that that is going to be the precise result now that the Turkish power is crushed and that another revolution which occurred in Egypt has been crushed. What we meed is forces and spiritual power equal to the opportunity.

REV. W. C. JOHNSON: (Central Africa) Central Africa presents geographically one of the largest unoccupied fields of the Church. The Soudan is an unoccupied field with an estimated population of about forty-five millions. Two-thirds of the Belgian Congo is unoccupied territory. Twenty-five years ago the missionary was on the advance in occupying the interior of the Kamerun and of the French Congo, and I was there four years in the interior before there was seen a white trader or a German officer. In the last fifteen years the government official and the European trader have gotten far in advance of the missionary of Christ. Vice has been commercialized by the coming in of the European. Governments conscript labor for the building of roads and commercialize vice, so that there is an immense need today of the Church waking up and getting to the front.

Now just a word as to the opportunity. Pagan Africa is susceptible to the Gospel of Jesus Christ as never before. There is an opportunity in working through the native Church today in the Kamerun and in many of our missions in the Congo today such as the Church has never had before. In the Presbyterian Church alone we have five hundred native workers backed up by the native Church with their prayers and their support. We are asking the Church at home to send in enough missionaries to manipulate and direct the native evangelists so that they may be used as a missionary force; and I say this advisedly, if the Church in Africa is not used as a missionary force by our Church at home there is going to be a fearful landslide or slump in the spiritual life of the Church.

DR. A. E. LEROY: (South Africa) South Africa in many ways is in a peculiar position, because as no other country it has been made to feel the impact of civilization. There is not a native hut in South Africa that does not feel the impact of the white man's civiliz ation upon it, due to the economic developments there, and the changes are coming with lightning-like rapidity.

Third Session

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Third Session

The present situation is characterized first of all by a great social unrest. The old economic order has been upset. Every problem of the white man in this country is found out there. There has been the loss of the land, the growing of the mining centers, the need of labor that reaches out into every hut; then there is the desire for education. Every school in South Africa is needed today.

Then there is the desire to get the Gospel and pass it on, as shown by the springing up of the Ethiopian bodies, which are after all a good sign. They want something, and they want to pass it on to others.

Now as to the opportunity. America's part in the war is known in every crawl in South Africa, and the field is open to us as never before. We can take possession, if we will. Secondly, we have the Government's support. The whole situation has been changed lately. They have trebled the demands for education in the past three years. In the past six months they have made large grants for domestic science work, for agricultural work, and there is the opportunity there for developing the social work in connection with the mining centers, the economic development of land, and also the establishment of a medical school, which is already under consideration. Third, the natives are ready to be led out into the larger service. They have been self-supporting. Our two American societies working in South Africa have been self-supporting for the past twenty-five years, and within the past two years they have taken new steps where the stronger churches are helping the weaker churches financially. Thay are paying the field secretary's salary, and last of all they have established minimum salaries for all of their pastors, and all of their evangelistic men got an increase of from twenty to forty per cent. They are ready to go out, and all they ask for is leadership.

DR. H. A. LUCE: (China) For centuries the history of the world has centered around the Mediterannean. Civilization went westward and eastward from there, and now these two great civilizations are meeting on the basin of the Pacific. All men are seeing that in the future we will speak with world-mindedness and world-heartedness, thinking of other nations too. In the future some of our greatest problems and some of our greatest opportunities are to be seen in those lands washed by the waters of the Pacific.

Three items in regard to China. China is a land of fear. I can't prove my points; I haven't the time. But China is a land of fear, social fear, political fear--think of her history, religious fear--think of her worship. And in that land we believe most of all there should be placed that Gospel of love, which when perfect casteth out fear.

Third Session

Second, China is a land of potential power, physical power. We go there for her coolies for France. I have been connected with the Union University many years in China and I have wondered at the great latent mental power in that people--moral power, religious power. There is a strong moral fiber in that people that we wonder at the more we see them, and a religious life which leads to men like Ding Li Mei and C. T. Wang.

Third, China is a land of progress. Strange word to connect with China, you say, but I do believe that in the last ten or fifteen years we have seen more progress in that land, considering the number of people and the enemies within and without, than we have ever seen in any land in the history of the world. That is a large claim, but think it out. In educational progress, think what they have accomplished--put aside an old system and are putting on the new. They have now 200,000 schools. They have 4,000,000 pupils, and are spending $35,000,000 a year on education, and could spend vastly more if they weren't hemmed in by certain influences in politics. They have put off an ancient monarchy, and they have got a new republic. They have had two attempts to reestablish the monarchy, but I believe the republic has come to stay.

They have made progress in moral reform. Witness what they have done with the opium traffic. Has any other nation done such a thing before.

When I went to China Christianity was under suspicion. I believe this suspicion has largely passed away, and Christianity is seen now to be a wholesome influence in the uplift of the nation.

For the greater progress now at hand we must speak, by word and act and sympathetic cooperation, speak to the men and women of China and they go forward in power to the great new day immediately before us.

DR. LYLE D. WOODRUFF: (Europe) The heterogenous Balkan field needs the uniting influence of a truly Christian movement which teaches and practises the apparently forgotten central injunction of the Master to love our enemies and forgive their trespasses. The nominal Christian state church there needs to be approached anew, not supinely, nor patronizingly, but tactfully, steadily and persistently. We ought not to attempt to divide the state church from sympathy with and service to just national movements, but tolerance, moderation and wise justice ought to be stressed, as well as a great practice of preaching by worthy men of Christ, and teaching along with a right, all-increasing, all-helpful intelligence the movement for industrial democracy, expressing it through a moderate socialistic movement, humanitarian in motive, international in outlook, non-Christian and anti-church though fundamentally not anti-Christian which needs sympathetic

Third Session

understanding and encouragement that Christ may not be misunderstood and that the Christian motive may guide it.

A liberalizing educational movement is needed both by the Eastern state church and by the native Protestant church leaders and laity to stress the spirit of Christ in individual, social and industrial life.

This territory needs especially an international Christian college located either at Salonika or Okra, on a proposed railroad, which shall promote Christian education and understanding among the Balkan peoples.

This program requires adequate financial backing--nearly a million dollars for work in Southern Bulgaria alone in the next five years. A larger place both of leadership and of financial support needs to be promoted among the native Bulgarian churches, and a movement initiated among the Serbian and Greek peoples, until now practically untouched by missionary effort. In this virgin soil the Interchurch might well guide, if not conduct, the sewing.

The opportunity consists of the new doors opened offically into Greece and Serbia, the unreserved turning toward America for help and light on the part of the Albanians and Bulgarians from the beginning, practising full Christian liberty and consistently desirous of everything good that the Anglo-Saxon world has to give, whether of money, or of spiritual, orof social direction.

The human trend of the socialistic movement and its increasing power in government, as well as the progressive movement in the Eastern state church augment the opportunity. It is crystallized in the new place America holds today, perhaps greater than she deserves, in the confidence of the world in its yearning for leadership. In preserving world order, the Balkans, disturbed by race hatreds instilled and grafted to a large extent by a militaristic, dynastic government, now deposed forever, deserve attention entirely out of proportion to the extent of the Balkan territory. The Interchurch seems to be the movement prepared to accomplish the Balkan task.

MR. E. C. DAVIS: (India) This is not a committee report, but suggestions from several missionaries broadly expressed, looking toward conservatism and extension of work in India.

Ordinarily a presentation of needs would wait for the revealing operations of her survey. However, here are a few. The need of life overshadows the need of money. Great stress must be laid on the life call. This is paramount. Second, the first definite call is for evangelism in number and in kind. Commercialism has invaded the ranks of college students. The missions will

have to make the work of preacher and evangelist more attractive financially or lose the bulk of the students from the ministry. The mass movements are retarded and largely neutralized by a lack of trained workers.

Third, leaders, first Indian in the face of possible self-government, second, European or American--including missionary experts to correlate the educational system of the country. Possibly for generations to come the missionary will need to stand behind and lead in the work. More missionaries, and better qualified, especially men with evangelistic power are indispensable.

Fourth, a greatly enlarged medical staff. I would like to tell you of our needs, but I can't.

Fifth, vernacular literature of the right sort, including the use of controversial literature in the more general evangelistic work. This is highly important, but its discontinuance means much for the success of our work, and avoids a fight.

As to opportunity, it is unlimited for the investment of all lives and money which the church can command.

REV. HENRY WHITE: (Indo-China and Siam) I can't read a paper nor make such a good speech as some of these other renowned men, but I have as good a subject.

Speaking of men, we want men in Siam--men of deep spiritual consecreation, men who believe in the Lord Jesus Christ and his Divinity, men who believe in God's word, men who have a forceful message and are not afraid to present it. And the man who comes to Siam with a broad smile, with a good amount of sympathy and with a certain amount of imagination and wit will find an entree into the homes of all those people.

And because of that, for the rest of us who have already gotten there before these high demands were in vogue, we want deputations. You have slighted us. I heard a man put his hands to his ears this morning because of so many deputations and inquiries. No deputation has come to Siam. They come to Bombay, Singapore, and then on up to Japan and China. They don't come near Bangkok. We have plead for men to come and give us an idea of how to run a Y.M.C.A. in Bangkok; we have plead for men to come up to Kiangmai and give us some idea as to how to conduct a theological school. Then we want men who will come there and tell us how to best produce a literature and get our young men and young women to write and counteract the literature that is coming up from Siam.

We are a spiritual people. We believe in demons. We believe in the spirit, and it is a help to us in a way, and we are not materialists. We want young men who will know how to

write, and we want a press, and we want men who will tell us how to conduct a press in a proper way so that we can combat this other literature.

When we start producing these men in our schools we want to give them something to do after they have gotten out of our schools.

DR. I. H. CORRELL: (Japan) Dr. Allchin referred to a matter which is of very vital importance to us at this time, and that is to have a proper understanding of Japan, not of the militaristic Government but of the Japanese. There is a very great change coming in that country. She took Germany as her pattern. She has followed Germany until Germany has been broken up, and now there is a change coming.

I am in the publishing business. Just a few months before I left a booklet was sent to me by one of our clergy on the training of the children in the home. He ended that booklet with a strong chapter on democracy. I said to him, "What in the world make you think it necessary to end that booklet with that strong chapter on democracy?" He said, "For the simple reason that democracy needs to be taught in the home; needs to be taught to the children from infancy." So there is a decided change coming in that respect.

There are needs growing out of the educational system. Recently there has been a very decided change made in the establishment of the higher institutions of the Government. Just how that is going to affect the general question of education we don't know yet, but judging from the past, all though the educational department has said that no religion must be taught in the schools, we have had opportunity to teach Christianity not only in the mission schools, but in many of the Government schools, and the educators generally are coming to learn more and more that it is foolish to talk about training young men without any religious ideas.

There are needs growing out of the failure on the part of Buddhism and Shintoism to meet the religious needs of the people. A few months ago the Minister of the Interior called a convention of religious leaders, including Buddhists, Shintoists and Christians. The Mayor of Osaka did the same thing. When the Buddhists and Shintoists found out that the Christians had been called they said, "We won't come". Now why? Four or five years ago they had a similar convention, and the Buddhists and Shintoists had nothing to offer to the convention. The Christians offered a paper which they were practically compelled to adopt, and they were not going to put themselves in any such position as that again. So that growing out of this failure of Buddhism and Shintoism to give the people what they need there is a grand opening for Christianity, growing more and more clear.

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Third Session

The Roman Catholic church is growing very rapidly there, and we need to be there in full force to meet them.

Then there are the needs growing out of the industrial conditions, which were referred to.

REV. G. B. WINTON: (Latin-America) As our time has been shortened I speak to the opportunity and allow you to infer the need, or learn it later from the survey.

In no part of the world is a great forward movement in the Protestant missionary activity more opportune than it is in Latin-America today. You have heard already that these people are stirred. They are in a condition of unrest, of fermentation. I rejoice to think that it is a movement of life. Those of you who have lived where there is a dry season and a rainy season know how wonderful life bursts forth, breaking through the baked plains, and springing into myriad forms of freshness and beauty, and it seems to me that something like that is taking place in those nations. They are feeling the winds of freedom. There is a new atmosphere. There is a new day, and it is in many ways a manifestation of this spirit of liberty. And I wonder, Mr. Chairman, if we would be doing any violence if we altered the Scripture a little to say, "Where there is liberty the Spirit of God is". For I do believe that Divine leading is presiding over all this unrest, and that it is going in directions that will minister to the well-being of the people in years to come.

I am sorry, sir, that they interfered with the phraseology of that report, for the rest of the world is looking to America (not the American world is looking to America) for moral leadership as the eyes of the maiden to the hand of her mistress. When this country rose up to go into a crusade for the liberty and salvation of the world from autocracy, it sent a message to the heart of all the Latin-American world. You know the principle of the wireless telegraphy is that you shake the whole mass of the ether, or whatever it may be, and anybody who is properly tuned can get your message. The world was tuned to the word that we sent forth, and you have as was the case in South Africa--all those people felt for the first time a sense of oneness with this great democratic nation of the North.

And there are lots of opportunities that I haven't mentioned, and many needs.

REV. J. R. DENYES: (Malaysia) In spite of the high mortality rates in British India, the population is greatly increasing, and the country is being over-populated. There must be an outlet somewhere. There is no place in North America where the Chinese are welcome. In South America they are only partially welcome. In Australia there is no place for them. Practically the only place that is left in all the world for the Indians and the Chinese to go is down there in the great island world southeast of

The Roman Catholic church is growing very rapidly there, and we need to be there in full force to meet them.

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Asia--Sumatra, Borneo, Celebes and New Guinea, and there is space enough down there to take a third of the population of the entire world, and provide them with food.

Now it is down into that great country that the Chinese and Indians are pouring in great multitudes. Already there are nearly a half a million a year who are moving down into that section, finding homes for themselves in the land that is rich beyond all possible dreams.

Within ten years there will probably be something like a million moving down into that part of the world a year. That means that within a generation there will probably be three or four new nations coming into existence. The Malay Peninsula is capable of taking care of 50,000,000 people. The Island of Sumatra is quite able to support a population of from seventy-five to one hundred millions. The Island of Borneo can take care of 125,000,000 people.

And the nations are going in there, and they will not be colonies of Holland and England, but they will be great self-supporting democracies, probably within a generation.

Now who is to furnish the leadership? The people are coming down there poor and ignorant, and if they find no leadership waiting for them, they will make the leadership for themselves, but under God it is the purpose of the church down in that section to provide a leadership, so that every man who comes there will find a Christian leadership awaiting him.

Already we have some nine thousand boys and girls in our schools. We need a great central Christian university there, and the prospects are that we will have it within the next few years.

Then with the other great problems is the fight with Islam. There are 35,000,000 followers of Islam in the Island of Java, and another four or five millions scattered through the other islands. Islam is tightening its grip. Within the next generation at least 2,000,000 of the pagan people will move out from Paganism either into Christianity or into Islam. There are ten thousand pilgrims from that section of the country every year to Mecca, and they come back to hold their grip upon those people.

Inside of fifteen years 150,000 homes have been closed to the Christian missionaries.

MRS. J. P. COCHRAN: (Persia) I want to say that the need in Persia is for a Persia saved for Christianity. I can only speak of the mission with which I was connected because we were shut off for five years by the war from knowing anything about the other parts of the country.

Third Session

But in the place where I was, the West Persia Mission had the opportunity during the war to feed and care for refugees by the thousands. Fifteen thousand were sheltered under our flag in our mission premises during 1915. Then thousands of Mohammedans were fed and protected by us, and the result has been that it has opened the opportunity for leadership for Christians. Tabriz followed the guidance of the American missionaries there in giving money for the starving of their own city, and the police stations of the City of Tabriz were used as a relief operating base for the Persian and American missionaries together to give out funds given by Persians, Mohammedans and American Christians.

The buildings of the mission I belonged to have been burned. The hospital has been wrecked. The printing press has been destroyed. All those things need to be replaced.

Then the opportunity that comes is that through the war the American missionary is going to be in a position to lead us. We were very little then, but during the war everybody had to face the American missionary, and now they are willing to follow the pace set.

REV. B. L. KERSHNER: (Philippine Islands) The needs of the Philippine Islands might be classified under two heads, first, the need for amplification of work which has already begun, and second, needs in new fields, new lines of work and new institutions.

In the work which has already begun we find a number of very severe problems. In the first place men work under very adverse conditions in the Philippine Islands. We have every form of climatic disadvantage to meet, and it tells hard on the workers--this along with the fact that the work is done according to the American pace. If we could just work in the Philippines under the English pace how much easier it would be for us. As a result of the American pace it is very difficult for any mission that I know of on the field to keep up its man force. We are down all the time, and never have the men that we need.

Now we need a larger measure of life there. We want more men; we want more women; we want more missionaries of all kinds. We just simply must have these workers in order to keep the work going. That is the first thing.

Not only do we need more men from the home field, but it is getting to be a great problem with most of our missions to keep up the work with the native men. Economic conditions have changed in the Philippine Islands. The war has brought an unprecedented era of prosperity that means that salaries have advanced, and the matter of support has become acute in every line of the work. We find that salaries that were paid five years ago are absolutely inadequate today.

Third Session

Over and over again we have raised up whole classes in the Bible College to the point where they were practically ready for graduation to see every man of them taken into Government service. The Government can offer salaries which we can not touch, and the men just go off into the Government service. That is one of the crying needs of the Islands. So it involves not only a question of extending the work, but of holding the work. We actually come to places in the Philippine Islands where it becomes difficult for us to hold the work at times.

Now we have a great problem with the new work. Protestantism has practically done nothing with the children of the Philippine Islands.

DR. HARDEN: (Syria) A new day has come to Syria. When General Allenby on the old battlefields of Syria broke the power of the Turk a new day dawned not only on Turkey but on the whole East, and now the opportunity comes. I am very much pleased to hear from Egypt and from Malaysia the call that has been sounded to move the Moslem world toward Christ, to bring the Gospel to bear upon the hardest problem that stands before the Christian church.

Syria has made progress with the great press in Beirut, the great college at Beirut, the numerous schools of a secondary and also of an elementary nature have made great preparation. The Bible in Arabic appeals to 120,000 ,000 people, and now the Syrian missions is to branch out to the East to Mesopotamia, north to Allppo--one of the great cities of Syria--and south to Heirat, the granary of Syria. That is to be resurrected and to be given new life. The population is largely Moslem--very few Christians there--they are to be brought into the knowledge of our Lord and Savior, Jesus Christ.

This requires at least doubling the personnel on the field. It requires very large expenditures of means to prepare for these new fields and these new opportunities. Is the Christian church ready to respond to this call of the Moslem world?

REV. ERNEST RIGGS: (Turkey) The former Turkish Empire is in chaos, This chaos has been allowed to persist because of the failure of Europe to find a solution, and now in lame hopelessness Europe is actually looking to America for the solution, but more than the eager looking of Europe is the earnest pleading of every one of the races of the former Turkish Empire for European help. The situation does not need to be enlarged upon. America is absolutely the only cure for the ills of Turkey.

The remarkable opportunity before the missionary is this, the only force for reconstruction which has as yet been permitted to pass beyond the Turkish confines are the forces of American missionary enterprise, and before the people of Turkey exiled from their homes returned, before a new Government is established, before a possible Armenia may be created, the missionary is there

[illegible]

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[illegible]

on the ground. The schools are open. The hospitals are equipped, and the whole situation is vibrant with life, just awaiting the settlement politically to go in to reconstruct that whole section of the world for Jesus Christ. The Armenian people are threatened with a terrible curse--the curse of agnosticism and atheism. The forces which will work to preserve the Christianity of that first Christian nation are to come through our missionary forces. They are looking for this very force of Christian missionary enterprise to preserve them against their own greatest enemy--the enemy of atheism.

...Prayer by Dr. Farmer...

ADJOURNMENT

JUL 8 1964

THE CONSTITUTION OF THE FOREIGN MISSIONS CONFERENCE OF NORTH AMERICA

MISSIONARY RESEARCH LIBRARY NEW YORK CITY

As amended at the Special Meeting of April 25, 1950
and in effect on November 29, 1950

Article I -- NAME

The name of this organization shall be the Foreign Missions Conference of North America, hereinafter referred to as the Conference.

Article II -- PURPOSE

The purpose of the Conference is to meet the legal requirements necessary for the election of the Committee of Reference and Counsel of the Foreign Missions Conference of North America, Inc., the corporate body of the Division of Foreign Missions of the National Council of the Churches of Christ in the U.S.A. hereinafter referred to as the Division; and to receive and forward to the Division bequests and other gifts made in the name of the Foreign Missions Conference of North America.

Article III -- MEMBERSHIP

The membership of the Conference shall be those agencies or persons having membership in the Division, according to Article III of the By-Laws of the Division.

Article IV -- MEETINGS

There shall be an annual meeting of the Conference to be held in connection with the annual meeting of the Division Assembly for the purpose of electing the members of the Board of Directors of the Committee of Reference and Counsel of the Foreign Missions Conference of North America, Inc., in accordance with the requirements of the Act of Incorporation, and for such other purposes as the Division may direct. The Conference may hold a special meeting at such time and place as the Division may direct. Representation at those meetings shall be the representatives appointed to the Division Assembly.

Article V -- OFFICERS

The officers of the Division shall be the officers of the Conference and carry corresponding duties.

Article VI -- AMENDMENTS

Amendments to this Constitution may be proposed at any Annual Meeting of the Conference or at any meeting of the Committee of Reference and Counsel. Two months' notice in writing of proposed amendments must be given to all member boards before action is taken. Subject to this provision, proposed amendments may be adopted at the next annual or special meeting of the Conference by a two-thirds vote of representatives of member agencies present and voting. Any proposals for dissolution of the Conference shall be considered and handled as amendments to this Constitution, and the same principle shall apply to any proposals for surrender of the Act of Incorporation of the Committee of Reference and Counsel of the Foreign Missions Conference of North America, Inc. to the full extend permitted by the applicable laws of the State of New York.

THE ACT OF INCORPORATION

An Act to Incorporate the Committee of Reference and Counsel of the
Foreign Missions Conference of North America

Laws of New York--By Authority.
Chap. 699.

Became a law June 1, 1917 with the approval of the Governor.
Passed, three-fifths being present.

The People of the State of New York, represented in Senate and Assembly, do enact as follows:

Section 1. Anna R. Atwater, Allan R. Bartholomew, James L. Barton, Arthur J. Brown, William I. Chamberlain, Ed. F. Cook, Stephen J. Corey, James Endicott, James H. Franklin, Alfred Gandier, John F. Goucher, Sidney Gould, Margaret E. Hodge, A. Woodruff Halsey, George Johnson, Arthur S. Lloyd, John R. Mott, Frank Mason North, Cornelius H. Patton, Lucy W. Peabody, George Wharton Pepper, T. B. Ray, Paul de Schweinitz, Egbert W. Smith, Charles R. Watson, L. B. Wolf, James Wood, and their associates and successors are constituted a body corporate in perpetuity under the name of the Committee of Reference and Counsel of the Foreign Missions Conference of North America, Inc., and by that name shall possess all the powers which by the general corporation law are conferred upon corporations and shall be capable of taking, holding, and acquiring, by deed, gift, purchase, bequest, devise, or other manner, any estate, real or personal, in trust or otherwise, which may be necessary or useful for the uses and purposes of the corporation, and of disposing of the same and giving title therefor, without limit as to the amount or value, except such limitations, if any, as the legislature has heretofore imposed, or may hereafter impose.

Section 2. The object of this corporation shall be to aid and promote the work of foreign missions as represented by the Foreign Missions Conference of North America.

Section 3. The management and disposition of the affairs of the corporation shall be vested in a board of directors composed of the individuals names in the first section of this act, as incorporators and their associates and successors

in office. The said board of directors shall be composed of not less than nine nor more than thirty-six members, one-third of whom shall be elcted each year by the Foreign Missions Conference of North America at the annual meeting of the said Conference, and shall hold office for the period of three years or until their successors are elected, and the persons named in the first section of this act shall constitute and be the first board of directors of the said corporation and at their first meeting after the adoption of this act shall determine which of its members shall serve for one, two, or three years, respectively, as may have been specified by the Conference aforesaid at its last preceding annual meeting.

Section 4. This corporation shall have no capital stock and shall declare no dividends, and no director, officer, committeeman, or employee of this corporation shall receive, or be entitled to receive, any pecuniary profit from the operations of such corporation, except that reasonable compensation for services may be paid to employees for services rendered in effecting the purposes of the corporation.

Section 5. Said corporation shall have power to make and adopt by-laws, rules, and regulations for the government of its business, and from time to time to repeal or amend such by-laws, and regulations, but it shall not take any action that is not in accordance with the acts and decisions of the Foreign Missions Conference of North America.

Section 6. The principal office of the corporation hereby created shall at all times be within the State of New York, and the books and records of said corporation shall be kept in said office.

Section 7. This act shall take effect immediately.

Office of the Secretary of State,)
State of New York,) ss.

I have compared the preceding with the original law on file in this office, and do hereby certify that the same is a correct transcript therefrom and of the whole of said original law.

Francis M. Hugo,
Secretary of State.

STANDING RULES OF THE DIVISION OF FOREIGN MISSIONS

NATIONAL COUNCIL OF THE CHURCHES OF CHRIST

IN THE UNITED STATES OF AMERICA

Incorporating amendments through March 7, 1952

Article I -- REPRESENTATIVE COMMITTEES

Representative Committees shall include the following and such others as may be authorized by the Executive Board:

1. Area Committees

   a. Africa Committee
   b. China Committee
   c. Japan Committee
   d. Korea Committee
   e. Committee on Cooperation in Latin America
   f. Near East Committee
   g. Philippine Committee
   h. Southeast Asia Committee
      (Burma, Indonesia, Malaya, Thailand, Micronesia)
   i. Committee for Southern Asia
      (India, Pakistan, Ceylon)

2. Functional Committees

   a. Associated Mission Medical Office
   b. Christian Medical Council for Overseas Work
   c. Radio, Visual Education and Mass Communication Committee
   d. Rural Missions Cooperating Committee
   e. Committee on World Literacy and Christian Literature
   f. Treasurers Committee

3. Appointments of representatives to Representative Committees shall be for the biennium beginning with the first day of January following the meeting of the General Assembly of the National Council; with the understanding that each participating board or agency may change its representation during a given biennium if it so desires.

Article II -- JOINT OFFICES

1. Two or more Representative Committees may arrange to have their administrative and service needs handled through a Joint Office, with one or more executives and such further staff as may be necessary. They shall arrange for a committee representative of all the Committees involved, which shall prepare a budget for the operation of the office to be included in the Coordinated Budget in accordance with the same procedures as for Representative Committees. The expense of any such Joint Office shall be allocated to the Boards represented in the participating Representative Committees on the general basis of their comparative expenditures in the total area served.

2. Such Joint Office Committees may serve also as advisory committees on policy in matters concerning two or more of the areas or functions served by the Joint Office.

Article III -- STANDING AND SPECIAL COMMITTEES

Standing Committees

1. Standing Committees shall include the following and such others as may be authorized by the Division Assembly or the Executive Board (hereinafter referred to as "the Board"):

   a. Executive Committee (which shall have a Sub-Committee on Executive Staff, a Sub-Committee on Budget and Finance, and a Sub-Committee on Strategy)
   b. Committee on Arrangements for the Annual Meeting
   c. Nominating Committee
   d. Missionary Personnel Committee
   e. Public Relations Committee
   f. Research Committee (which shall also represent the Division in the Joint Committee on the Missionary Research Library)
   g. Committee on Special Program and Funds
   h. Committee on Cooperation with the Churches of Europe
   i. Committee on Interchange of Christian Leadership

2. Standing Committees shall deal, under the direction of the Board, with such matters as their titles suggest and with other matters that may be referred to them by the Board. The particular duties of any Standing Committee shall include those specified in the following sections of this Article.

3. The elected members of the Executive Committee, the Nominating Committee and the Committee on Arrangements for the Annual Meeting shall be elected annually. The members of all other Standing Committees shall be elected for the biennium beginning the first day of January following the meeting of the General Assembly of the National Council.

4. The Nominating Committee shall consist of nine persons elected in terms of three years each.

5. The Executive Committee

   a. The Executive Committee shall have a Sub-Committee on Executive Staff, to consist of the Chairman of the Executive Committee (who shall serve also as the Chairman of the Sub-Committee) and four other persons appointed by the Executive Committee from its own membership. It shall have the following responsibilities with reference to Secretaries of the Division:

      (1) To study and review from time to time the status of the entire executive staff of the Division in such matters as salaries, vacations, retirement arrangements and general working conditions, with a view to securing just and fair treatment of

the executive staff both as between members of the staff itself and in comparison with others carrying similar responsibilities in other units of the Council;

(2) To study and review from time to time the work of the several secretaries with special reference to provision for effective use of their time and abilities, and to inter-office clearance on such matters;

(3) To be available for counsel to members of the executive staff in matters concerning problems of finance and relationship;

(4) In consultation with Representative Committees to nominate persons to serve as their Secretaries, and in consultation with the Chairman of the Staff Council to nominate persons to fill vacancies in the executive staff for general administration; such nominations when approved by the Board shall be submitted for action to the General Board of the Council in accordance with Article XV of the General By-Laws of the Council;

(5) To advise the Executive Committee concerning future relationships in the case of secretaries who have reached or been continued beyond the age of automatic retirement;

(6) To provide for the custody and care of confidential records of the executive staff; and

(7) To serve as a group of reference in case of differences on matters of policy and procedure between the executive staff and the clerical staff which cannot be cleared by the Joint Staff Committee.

b. The Executive Committee shall have a Sub-Committee on Budget and Finance, to consist of three members, elected biennially by the Executive Board to serve for two years. The representative from the Division on the Budget Committee of the National Council and the Treasurer of the Division shall be members ex officio. Its duties as defined are:

(1) To review all new and emergency budget proposals from representative, standing and special committees, with interim power, and to report all actions to the Executive Committee; and

(2) To function as a control of expenditures of the Division by reviewing all budgets periodically in relation to income and expenditures; and to advise all committees, and the Executive Board so as to avoid the possibility of deficit.

c. Other duties of the Executive Committee shall include those dealing with financial procedure set forth in Article IV of these Standing Rules.

Special Committees

1. Business and Resolutions Committee

a. At each Division Assembly, a Business and Resolutions Committee shall

be elected upon nomination by the Nominating Committee.

b. At a Division Assembly, all resolutions shall first be considered by the Business and Resolutions Committee and then be presented by this Committee to the Assembly. Recommendations from the Executive Committee and/or the Executive Board made prior to the convening of the Assembly are the only exceptions to this Standing Rule.

2. Other Special Committees

Other special committees may be appointed, as need may arise, by the Chairman, by the Executive Committee or by the Executive Board.

Article IV -- FINANCIAL PROCEDURE

1. All financial procedures shall be in harmony with Article XV of the Constitution and Article XIV of the General By-Laws of the Council and in accordance with Article III 5b of these Standing Rules.

2. Each Representative Committee shall be responsible for financing all phases of its work, including secretarial oversight, administrative expense, and work projects. It shall prepare an annual budget covering all classes of expense.

3. Each Representative Committee shall report to the Executive Board by May 1st of each year its proposed annual budget for the next fiscal year for approval, coordination and presentation to the boards in the annual coordinated budget of the Division by July 1st. Not later than thirty days after the beginning of its fiscal year, each Representative Committee shall review its budget included in the coordinated budget in the light of fuller information on sources of income and if necessary so revise it as to avoid the probability of a deficit.

4. The Executive Committee shall be responsible for the review of the coordinated budget including objective study and comparative appraisal of the overseas project budgets of Representative, Standing and Joint Committees (after they have been reviewed by the Staff Council) taking adequate time for such study and providing opportunities for the Chairmen of these Committees to appear in person and explain their budgets. The Executive Committee shall report its appraisals to the Representative Committees and to the Executive Board for their consideration. The Executive Committee shall be responsible also for a similar objective study and comparative appraisal of interim and emergency requests of Representative Committees. The Executive Committee shall study also the matter of appeals by Representative and Standing Committees to interested constituencies, outside the member boards, with a view to preventing overlapping and confusion and also to securing greater support by presenting a well-coordinated appeal in cooperation with the Central Department of Finances in accordance with Article XIV of the General By-Laws of the Council.

5. The budget for general services and related organizations shall be prepared by the secretaries for general administration, cleared as desirable with the Staff Council, and presented to the Executive Committee for detailed study and recommendation to the Board. Unless final action

on the budget for the ensuing fiscal year is taken by the Division Assembly itself, the Executive Committee shall have authority before the beginning of any fiscal year to determine the final operating budget for general services and related organizations for that year, within the limits approved by the General Board of the Council. The executive secretary of the Division shall keep the Executive Committee informed on the state of budgetary operations during the year, and the Executive Committee shall have authority to make emergency ad interim decisions concerning the budget. Responsibility for administration (including minor readjustments between different classes of expenditure) within the total (or amended) budget for any given year rests with the secretaries for general administration.

6. The Staff Council shall make a comparative review of the home base administrative budgets of Representative and Standing Committees in order to ensure sound financial administration and so far as possible to establish and maintain uniformity in office and administrative practices, particularly in the field of employer-employee relationships. It shall make any recommendations deemed advisable to the budgetary units concerned, who shall make the presentation to the Executive Committee for inclusion in the coordinated budget. Salaries of the executive staff serving the Division shall be determined by the General Board in accordance with the personnel policies of the Council.

Article V -- NOMINATION OF DIVISIONAL VICE-PRESIDENT

In order to provide for representation in the General Board of the Council by the elected officer most fully in touch with the operations of the Department and to make possible the continuation of the practice of electing as chairman of the Division to preside at meetings of its Assembly any person within its constituency whom the Department desires to honor, without restriction as to geographical location or nationality, the Department ordinarily shall nominate the person elected as the chairman of the Executive Board to serve as the Divisional Vice-President of the Council for the Division of Foreign Missions.

Article VI -- REPRESENTATION FROM OTHER UNITS OF THE COUNCIL IN UNITS OF THE DIVISION

1. General Department of United Church Women

   In accordance with Article XI, Section 2, and Article IV, Section 2-d of the By-Laws of the Division, the General Department of United Church Women shall be invited to appoint one consultant to sit with each area and functional Representative Committee and from among such appointees or otherwise to appoint ten persons to sit in the Division Assembly as non-voting representatives.

2. Liaison Representatives to the Executive Board and the Division Assembly

   a. In accordance with Article XI, Section 2 of the By-Laws of the Division, each Division and General Department, the Central Department of Church World Service, the Joint Commission on Missionary

Education, the Joint Department of Stewardship, the Department of International Justice and Goodwill, the Department of Racial and Cultural Relations, the Joint Department of Evangelism and the Central Department of Field Administration, shall be invited to appoint one or two persons to sit as consultants in the meetings of the Executive Board and the Division Assembly with all the privileges of the floor except the power to vote. Upon request or by mutual agreement, this invitation may be extended to other units of the Council by action of the Executive Board. In the case of the General Department of United Church Women the number of consultants be extended to four, to include the Chairman of the World Missions Committee and the Chairman of the World Day of Prayer Committee.

b. The President, General Secretary and Associate Secretaries of the National Council shall be ex officio members of the Executive Board and of the Division Assembly.

3. Other Liaison Representatives

Other units of the Division may invite competent individuals to sit with them as consultants or may invite other units of the Council to appoint such consultants.

Article VII -- EXPENSES OF MEETINGS

The expenses of members of the Executive Board and of the Executive Committee in attending all regular and special meetings of their respective units may be paid out of the treasury of the Division upon presentation of bills by the members.

(According to Article VI of the By-Laws, these Standing Rules "may be amended by a two-thirds vote of those present and voting at any meeting of the Executive Board.")